

Challen

—

Frank Elliott

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Phila. June 30/54

The Commission given to the apostles
for the conversion of the nations is
unique and original. It contains
stated the salvation of the world
by a hearty belief of the Gospels
and submission to Christ, by an
immersion into the name of the
Father and of the Son and of the
Holy Spirit. The converts were
then to be taught to observe
all the things commanded
by the Ruling Monarchy of the
universe - Our Lord Jesus
Christ. A full and scriptural know-
ledge of the subjects, action & design
of Baptism, are essential to a proper
understanding of Christianity
aff. in Christ. J. C. Challeney

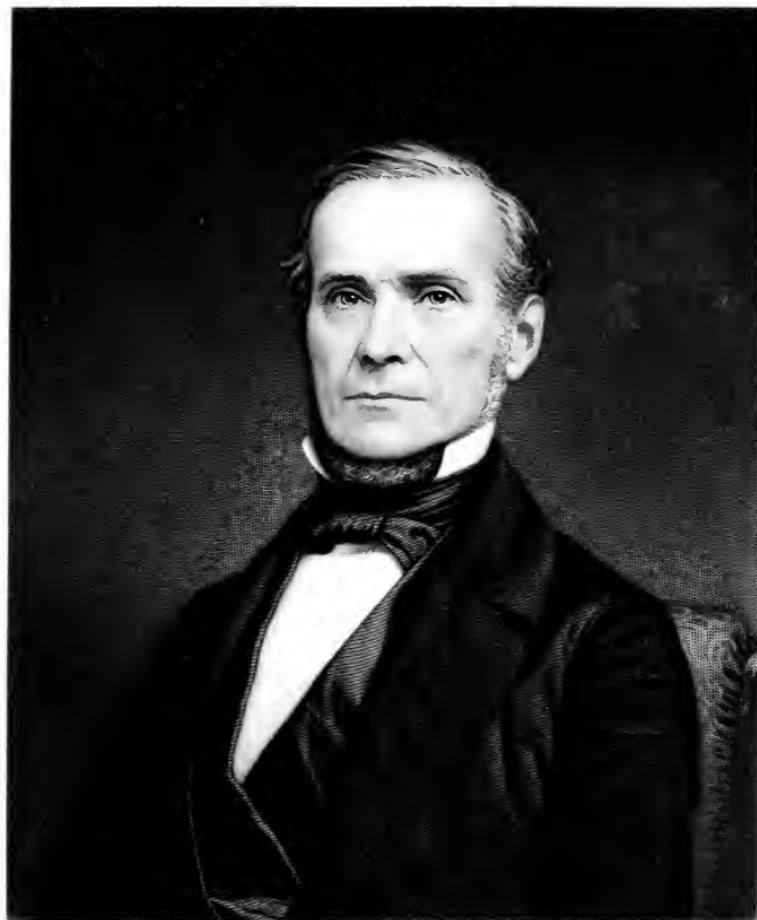
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Yours friend
W. Schaeffer



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FRANK ELLIOTT;

OR,

WELLS IN THE DESERT

BY JAMES CHALLEN.

AUTHOR OF "THE CAVE OF MACHPELAH," "CHRISTIAN MORALS," ETC., ETC.

PHILADELPHIA:

JAMES CHALLEN & SON.

LINDSAY & BLAKISTON.

1859.

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Eastern District of Pennsylvania.

PHILADELPHIA :
STEREOTYPED BY GEORGE CHARLES,
NO. 607 SANSOM STREET.

“O reader ! had you in your mind
Such stores as silent thought can bring ;
O gentle reader ! you would find
A tale in every thing.”



PREFACE.

TRUTH vailed in parables, or presented in fiction, is almost as old as our race ; and we see no good reason why the demands of our nature in Morality and Religion should not so use it as in other matters. Some have taken special pains to impair its influence and weaken its power in these directions. We feel very much like saying of this species of writing, what Wesley said of song tunes, when introduced into the Church—"It is not proper that the devil should have all the best ;" and therefore he admitted their use.

Love and murder, immorality and rationalism, are all deemed quite proper in works which

make their appeal to the imagination ; but those subjects which belong to the highest purposes of life should be ignored and proscribed, and nothing but what is dry as summer's dust should be given for the soul to feed upon ! So thought not the Prophets in their lofty imagery and splendid poetry. They deemed even fables, as the vehicles of truth, not unworthy both of their tongues and pens. The parables of "the Trees choosing a King," and "the Thistle and the Cedar," and the inimitable stroke of nature in the parable of the "Little Ewe-lamb," by Nathan, are in point. What are these but appeals to the natural elements of our constitution, which craves and readily accepts of knowledge, entering silently but surely into the inner chambers of the soul as a welcome guest, because in the guise of a familiar friend. We permit Truth thus to speak to us, even on subjects not so pleasing and grateful as we could

wish ; and we do not think it “ well to be angry” with her, as she comes to us in a form so graceful and divine. Would the pungent and revolutionary truths of the Messiah have been received, or even favored for a moment by the Jews, had he not spoken to them in parables ? The “ Prodigal Son ” has more staple in it for a work of fiction than any one of the kind ever written.

All true representations of life are profitable and good, and all caricatures dissonant and worthless ; and it is a matter of but small consideration what the nature of the channels through which they flow, or the forms they take in reaching the mind.

The Poet is older than all Art, and is but little affected by it. The materials with which he works are of God, and must endure. He does not create, he only combines. When he seizes upon great principles and delineates them ;

when he presents finer types of humanity than the world has yet seen, and seeks for deeper harmonies in our being than the world has yet breathed, the ideal conceptions are not without their archetypes. They look back to an original matrix, in which the image of God was found ; and to HIM who was the second Adam, the Lord from heaven ; and they anticipate a glorious future in a world

“ Of all that is most beauteous—imaged there
In happier beauty ; more pellucid streams,
An ampler ether, a diviner air,
And fields invested with purpureal gleams ;
Climes which the sun, who sheds the brightest day
Earth knows, is all unworthy to survey.”

FRANK ELLIOTT.

CHAPTER I.

“ARE you not cold, my son?” said a grave, sober, but benevolent-looking man, as he saw a lad, without shoes on his feet or hat on his head, and dressed in light summer clothing, looking intently into a shop window in one of the fine streets of the city of New Orleans. “Are you not cold, this frosty morning?” he repeated, before he attracted the attention of the little stranger.

“Not very,” said he, shivering from head to foot. And again he gazed, with sparkling eyes, brimful of joy, at the pictures displayed in the window.

“You seem to be a brave boy,” said Samuel

Lovegood, who then stood by his side, and was as well pleased to look upon the lad as he was to look upon the pictures. "What do you see in the window that pleases you so much?"

Pointing to a picture representing some scene in the Revolutionary War, he said, "I'm looking at *that*. I wonder," said he, "who got the victory."

"Oh," said Mr. Lovegood, "the Americans."

"I'm glad of that," said the little fellow. "I guess if General Jackson had been there, he would have done the work up well, as he did in this city, as one who was in the battle used to tell me."

Frank Elliott, for that was the name of the boy, drew still closer to the window, and thrusting his hands into his breeches pockets, and spreading his feet out, stood firmly, looking on with increased delight.

"But, my son, you must be cold; are you not?"

"Oh no!" he repeated, "not very; but I think the old general had a cold time of it, for I see by the picture there was snow on the ground."

Now what attracted the attention of this gentle-

man to the lad, was the apparent indifference to cold he manifested; for the morning was bleak and blustering; and the intense delight the little urchin felt in looking at the pictures in the window so absorbed his thoughts, that although shivering from head to foot, he was unconscious of the cold. His very words seemed to freeze upon his lips, as he again and again protested that he was not "very cold," his teeth chattering as he uttered the words. The little patched jacket, which Frank had outgrown, and his pantaloons, which had not taken root downward, as this rustic plant was shooting upward, and the whole appearance of the lad, indicated his poverty. His hair, naturally curly, and of auburn hue, hung carelessly over his radiant and ingenuous brow, and his eye, black as a coal, beamed with good-humor and confiding affection. It was like an apparition that had startled Mr. Lovegood from his reveries, as he was passing along the street to his accustomed place of business; and although prompt to attend at his accustomed hour in his counting-room, he could not choose but in-

dulge his kind feelings toward the little stranger. "Come with me," said he to the boy; and he took him by the hand to an adjoining street. "How old are you, my son?"

"Seven years," he replied.

"Where do you live?"

"Oh," said he, "I don't live anywhere; I only stay with Aunt Phœbe."

"Where are your parents?"

"I don't know where they are; I am told they both died when I was a baby, and I don't know any more about them."

"Does your aunt take care of you?"

"Yes," said he, "I expect so, if anybody does."

"Well, well, come with me into this store;" and taking him up to the counter, he ordered the salesman to give him a full, warm suit of clothes, shoes, and cap, and then asking the street and house in which his Aunt Phœbe lived, he said: "Now, go home;" and casting an eye upon the direction he took, Lovegood, in a few moments, was standing by the warm stove in his counting-room, rubbing his

hands, for they were quite cold ; and with a smile of content beaming upon his countenance he commenced the business of the day.

Samuel Lovegood was himself an orphan, his parents having both died when he was quite young. Having received a good education from his uncle, he entered into a large mercantile establishment in the West, rapidly gained a knowledge of the business, and secured the confidence of his employers. Though now only about thirty years old, he had seen many changes, had passed through many trials, and had learned by suffering to feel for the wants of others. At the age of twenty he made his way to New Orleans; and although a perfect stranger, he had such-self-reliance, that he felt that in due season he should obtain employment, and succeed in gaining an honorable position in the world.

He soon secured a place in a large commission house, and attracted the attention of his employers by his diligence and application; and in the course of a year he became the chief clerk in the establishment, and the confidential agent of the firm. One

of the partners having died with the autumnal fever, so fatal in that city, in a short time he was admitted as one of the firm, and had so faithfully managed the business, that having married the only daughter of the remaining partner, he was now the sole possessor of the house.

It was a serene, quiet afternoon, after the business hours of the day had closed, and the mellow sunset threw an air of repose over the beautiful home of Samuel Lovegood. Seated in his balcony, and gazing with a dreamy delight upon the few clouds that flecked the distant sky, as they seemed immersed in golden hues, reaching downward to the horizon, and as a cool breeze passed over the garden, filled with lemon and fragrant with shrubs and plants of the richest and rarest kind; looking toward the sunset, Lovegood remembered the little boy whom he had seen a few weeks since at the shop window, and felt grieved to think that he had not fulfilled a design which he purposed, of searching out the remote residence occupied by his Aunt Phœbe, and of making some inquiries respecting the lad. At

once he arose, and with a quick and cheerful pace he hastened along the broad avenues, crossed the streets in every possible angle, and reaching the faubourg indicated by the boy as the home in which he dwelt, he unexpectedly found Frank returning with a little basket, now empty, having carried home a few pieces of plain clothes, which his aunt had washed and ironed. He had on his head the cap, and wore the pants which had been given him, but as the day was warm, he had laid aside his shoes, and had on his old summer jacket, neatly patched on the elbow of each sleeve. His face was clean, and his auburn ringlets, recently brushed, hung flauntingly over his temples. He was hastening home, and as happy as a lark.

“Why, Frank, is that you?”

He started at hearing the sound of a voice familiar to him, and looked up with feelings of rapture and delight into the face of his generous friend.

“Where do you live, Frank?”

“Up this alley,” said he. “It is not far off; oh, I’m so glad to see you! This way; yonder is Aunt

Phœbe; do come, she will be so glad to see you."

"Frank, why don't you wear a better summer coat?"

"I will," said he, "when I'm able to buy one. I have saved twenty-five cents since I saw you, in making errands, and doing up little chores for the neighbors; and when I get a dollar, I'll buy enough cloth for a coat, and Aunt Phœbe says she'll make it for me."

Frank and Lovegood, by a little care and attention, succeeded in passing up the dirty alley, and crossing it at irregular angles, to avoid the slops and garbage which had been accumulating, owing to the carelessness of the rude dwellers, or the more guilty neglect of the city authorities.

As Frank passed through a crowd of ragged, lazy, ill-conditioned boys and girls, infesting the miserable faubourg, he instinctively thrust his hand into his pocket, to see that the small parcel of money, carefully wrapped up in a piece of paper, was safe, which he had received for the clothes which Aunt

Phœbe had sent home washed. He was glad to find it there, and trippingly hastened along to the back room occupied as the home and laundry of Phœbe.

“Why, Frank, you live in quite a retired place; wouldn’t you like to reside in a better part of the town?”

“I don’t know,” said he. “I never lived anywhere else; and when Aunt Phœbe gets enough to do, and I carry the clothes home and hand her the money, I feel quite happy.”

“But you are so pent up here; I wonder how you can remain in it.”

“But I can see the sun, and blue patches of the sky, and when I pass by the garden of Monsieur Legrand, filled with roses, and pomegranates, and oranges, I enjoy it so much. I am really glad to think that somebody has money enough to own such a beautiful residence.”

“But do you spend all your time in staying indoors, and taking home clothes for your aunt?”

“Oh, no; she lets me go to the side of the Lake,

and see the boats as they pass along, and pick up shells; and then I think I'm the happiest boy in the world."

"Can you read, Frank?"

"Yes, a little; but I've not much time to spend in this way; besides, I've read all the little books that aunty has, over and over again."

"Wouldn't you like to go to school, and make yourself a great man?" said Lovegood.

"Aunty tells me it is better to be good than great, and so one of my little books says. If I could only do something to make Aunt Phœbe happier, I would like to do it.

"Well," said Lovegood, "I like your spirit."

"Here's the door of our house," said Frank. "Come in, Aunt Phœbe will be glad to see you; she has talked so much about the man who gave me such a fine suit of clothes."

Aunt Phœbe received the stranger with a modest air, and furnished him with a seat, which, though plain, was clean and well scrubbed; and he was pleased to see every thing within her room looking

so orderly and well to do. The steps leading to her chamber were tidy, and the little patch of pavement swept; and the cupboard, though filled with scanty and ill-matched ware, was all arranged with neatness, and as clean as new pennies.

Phœbe, poor and dependent as she was, had seen better days. She was the daughter of an old sea captain, who had been wrecked in one of his adventures to the West Indies, and in an hour, all the wealth and hopes of many years of prosperity had been suddenly sunk in the ocean. She had received for her day a good education, and had married a young man of some property and position; but through the influence of bad example, and the prevailing dissipation of the society in which he was moving, he had insensibly acquired a habit of intemperance, and had fallen a prey to it, leaving his widow without home, or means of support. She struggled long and hard to support herself by her needle, but for want of employment in the part of the city in which she lived, and too close confinement to her needle, her spirits failed, and her health

gave way, and she was forced to seek other employment. Having found that a more active life and rougher work suited best her constitution, she turned her attention to the humble life of a laundress, and the sojourners in her neighborhood, who chiefly lived on the waters, had furnished her with the means of a scanty living, by the chance work which, from time to time, had fallen into her hands. And those who once employed her services never failed to remember her and Franky whenever they were needed.

It may seem strange to the reader that one raised as Phœbe was, should have chosen such employment; but it must be remembered that, in the city in which she lived, the poor are exceedingly poor, and the rich are very rich; the latter have servants of their own, who readily do all the menial service of the house and kitchen; and it is thought to be degrading for a white female to go out, even in the capacity of waiting-maid, seamstress, or governess. We know this is not the case in all families, nor perhaps to as great an extent as many suppose; but

where such an opinion is prevalent, or thought to be so, it has a most chilling effect, especially on those who have been born and raised in a land where such a state of society exists.

It is not a little amusing to hear the enslaved negro talk about "poor whitefolks," and express their astonishmeut that such and such persons have "no colored servants," "no land and niggers." They always identify themselves with the family, especially of the rich to which they belong. They don't like to live with "poor whitefolks" at all; and those raised in the house deem themselves a part of the family, and feel no little contempt for those who work in the field. A little black urchin thus raised, sent out early in the morning to the quarters occupied by his father and mother, found that they had fled during the night. He came running into the house, turning up the whites of his eyes, and "looking daggers," while he exclaimed: "Massa! massa! our niggers have all run away!"—"Oh, you little dog," said he, "I expect you'll go, too, when you're old enough!"

Aunt Phœbe partook of the dominant feeling, that it was not respectable to go out to engage in any service which "poor whitefolks" do in the South to obtain a living, and chose rather to dwell in seclusion, and earn her bread by the sweat of her brow, even though she ate it with carefulness and stint. She felt happier and less dependent; and though at times she did not know how the next month's rent could be paid, or her scanty board could be supplied with food that was convenient, yet she trusted in Him who hears "the young ravens when they cry," and she was never wholly reduced to want. She comforted her heart by saying, "I got through the last month, I had enough for yesterday, I have something left for to-day, and to-morrow, when it comes, will be provided for." This was sound philosophy; better—it was trust in the kind heavenly Father. "Sufficient unto the day is the evil thereof," said the great Teacher. Only the shorn lamb yields any shearing, and Phœbe had long since given up hers.

Phœbe pursued her humble calling, and was

happy. Her life was sweetened by religion; and what with a pure heart, a good conscience, and a faith unfeigned, she had occasion for thankfulness and joy.

She had lived contentedly for many years in her lonely dwelling, and had kept aloof from her neighbors, except in cases of sickness; and by her watchful care and prudent management, she had prevented Frank from forming any associates with the wicked boys that frequented the miserable streets and lanes in which she dwelt.

Samuel Lovegood was always ready to help those who helped themselves, especially when they needed it; and nothing gave him more pleasure than to find an opportunity of doing so, and he thought that favors bestowed on such were never lost, and that even to the donor they were often returned, at least in his own bosom. It was not, however, from such considerations that he dispensed them. Charity began with him, before selfishness had a chance to put in its plea, and humanity found a voice in his breast before cent-per-centum had time to make any of its calculations.

"Aunt Phœbe,—you must allow me to call you by this familiar name," said Lovegood, "would you not wish to place yourself in more comfortable quarters?"

"I would," said she; "but my means are so limited, that I do not know how to afford it, and I fear to run any risk. I can make a scanty support, and pay my monthly rent, as my receipt-book will show; and as I began my present business here, and am well-known in the neighborhood, I should be afraid to move elsewhere."

Lovegood was pleased with her good sense and prudence, and the proofs of honesty and industry which she gave, and was the more determined to take some steps by which he might improve her circumstances; and as he owned a comfortable house, in part occupied by a decent family in his employ, in a more central part of the city, he resolved at once to tender to her for a few months, rent free, the use of two of the rooms, with the privilege of a fine yard, and to induce the young men in his establishment to extend her their patronage, and to put

into her hands himself, such work as would prove more profitable. No sooner did he conceive the plan, than he set about the execution. This was his way, and it is a good way.

"When is your monthly rent due?" said Lovegood.

"On Thursday next," said she; "but it has already been paid. I never like to let the month pass away without a settlement; and only once for the last four years has it been done, and then Franky was sick, and I was compelled to watch him and pay the doctor's bill."

"Be ready, then, to move on Thursday morning," and having given her a card with the name of the street and number of the house, he left her. "Remember, now," said he, as he bade her good morning, "to move on Thursday; the rooms will be ready to receive you. Frank, stir yourself, my boy, and help Aunt Phœbe all you can. You need not hire a wagon," he added, "one will be at the door by seven o'clock, Thursday morning."

It was a busy day for Phœbe and Frank, to clear

up and scrub the house and the scanty furniture, and to make preparations for their removal. They both kept the matter as private as possible, as Aunt Phœbe instinctively shrank from the gossip of her neighbors. It could not, however, be unknown, and she thought it best to acquaint her landlord; and knowing that one of her old friends, occupying an upper room, would be glad to obtain hers, she spoke of her intended removal, and gave her the privilege of succeeding her as a tenant, if acceptable to the owner of the house. All was perfectly satisfactory, and the change in due season was made.

“Hey, mistress!” said Deby, an old colored woman who lived in the court, and whom Phœbe frequently employed to assist her when flushed with work, “what makes you so fussy to-day? ’Speck your guying to be married, or sompthing worse!”

“Oh, no,” said Phœbe, “we are only going to move.”

“Lor bless me! what has put that in your head? What will the old critter do without you? Am you guying up the river, sure enough?” said Deby.

"No, only down-town; in a more convenient place for Franky and me."

"Well, well," said Deby, "dis old crittur is mighty sorry. What with the rumatis, and the aggee, I feel bad enough, but this is worse than both put together. I hope you won't forget old Deby, when you get into your new home. Bress that little heart of Frankies! he's too good to live in sich a place as dis, no how. Good-by, Misses Phœbe! Lord bless you! Be a good boy, Franky."

This hearty "good-by," took place on the morning that Phœbe and Frank left, and nothing so much affected both of them, on leaving their humble dwelling, as this did.

Phœbe's influence had been unconsciously felt, not only by the old African, but by all who came in contact with her. A look, a glance, a kind word, a generous act, are never forgotten. Every hour, every day, they are conveying into the hearts of others some ray of light to cheer and to warm, to reform and to save. They are not the bustling and busy workers in the field of benevolence, who make

it their trade, and ply it on the plan of "systematic beneficence," that do the most good; doubtless they are needed, and we disparage not their efforts; but the world is made on a large scale, and ten thousand occasions for help and aid everywhere address us; and whilst we admire the noble river that bears upon its bosom the wealth of nations, and irrigates and blesses a thousand farms spread along its banks, we will not neglect the little bubbling fountains that spring up in hidden places—the streams in the desert, that refresh the weary, and spread the luxuriant oases along their paths. The importance of this secret and involuntary influence no one can measure. It is like the unseen dew falling upon Mount Hermon. It is like the forces of hidden power in the vegetable kingdom, giving life and beauty to the violet, and verdure to the forest. It is a kind of social electricity, running along innumerable chords from a battery of tremendous power; all who are found in the charmed circle feel and communicate it to others, and thus is it ever operating and ever widening its influence. In every di-

rection, through every channel, it goes forth, now touching the roots of society, then the trunks, the branches, the herbage, and the fruit.

This is that power, hidden not in the hands simply of priests or preachers, of the learned, the honorable, and the rich, but diffused in the church, and possessed by the more obscure and lowly ones of the flock, in just and equal proportions. It is found inherent in the character for goodness which every true follower of Christ may possess; the "one talent which it is death to hide," and which the least in the kingdom may have and improve. Be careful lest you value it not, or hide it in a napkin! In the church it is like the law of gravitation, operating unceasingly on the smallest and the greatest of objects. It is as the light of the sun composed of innumerable rays, sending warmth and life on all that they touch; and yet so gently do they descend, that the eye is not shocked by them. Indeed, the greatest forces of Nature are those which never meet the eye or disturb the senses. "I think," said one, "that I'm of no use to the

church or the world. I'm old and worn out, and can do no good to anybody."—"Don't think so," said the preacher under whose ministry she sat. "I always preach better when I see you before me, and find you a listener." No one can say how much the congregation was indebted to the presence of that old Christian for the wholesome lessons of instruction they received. In the family, in the neighborhood, in the church, in the world, the spirit of good is ever at work, and its effects are mighty. The Saviour "went about doing good." His presence did good as well as his words and his deeds. Like the power, that reached the very fringe of his garment, unseen and without display, it healed all who touched it by the hand of faith. Mighty influence! When shall the church be pervaded by it!

"God doth not need

Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

CHAPTER II.

IT may be proper to state that some thirty years since there was a class of Christians who held to the idea very tenaciously, that all things happened in the present life according to a fixed and inexorable decree, and that man was as passive in the hands of his Maker as clay in the hands of the potter; and that he could do nothing toward his own recovery from the state in which Providence assigned him, but must wait his will and the execution of his purposes, supposed to be secret and unknown to the creature.

The blighting influence of this theory was then extensively felt; and to this day many avail themselves of it, and continue in their sins, under the persuasion which they readily adopt, that they can positively do nothing. This heartless, specula-

tive, hair-splitting theory, called then "Othodoxy," was felt in all parts of the country. Those who adopted this system were known to be for the most part penurious and selfish; they were opposed to all appeals made directly to the world for their conversion, and to all attempts at missionary work for the evangelization of the heathen. Of the Scriptures they were extremely ignorant, the proper observance of the Lord's day, and a scriptural discipline; and all liberal support of the pastors of churches were unknown among them. This class, not wholly extinct, were the Pharisees of the Christian church, and held tenaciously to their opinions, and believed that all who did not see with them were doomed, as reprobates, to unconditional destruction.

We introduce one of this class to our readers, under his appropriate name of "Hard-shell," a name not unfrequently bestowed upon them. They belonged to that class in vegetable physiology known as the shell-bark hickory, which takes root in patches and preordained regions. The seed, being

heavy, is not easily driven by the winds away from their chosen localities; and being covered with a luxuriant foliage and perennial bark, constantly shedding, there is thus formed a pretty rich soil for its cultivation. Where one is met, there is always sure to be found many in the same latitude.

We will now introduce one of them to the reader.

"I fear," said Philip, "that we shall not begin to rebuild until the contest is ended, or some way reconciled between the two great parties—Catholic and Protestant; or that a third party shall be eliminated from them, representing the true ideal of the Christian Church, as seen at the beginning. When this shall be accomplished, or how, I do not know, only I feel an inexpressible desire to see it done. Indeed, my only hope for the world lies in this direction."

Hard-shell was not pleased with this reflection. He thought that God had a people on the earth, and always had, and that the present order of things on the whole was the best, and that all things had been ordained by a fixed and unalterable decree. He

saw the workings of a secret Providence, inscrutable and unknown to the blind and the reprobate, but clear as light to the elect. The world was formed upon the plan of good and evil, or darkness and light, of sin and righteousness; and he was content, and rested confident in the belief that all would come out right at last.

Philip was no little surprised at the self-complacency of Hard-shell, and his quiet submission to what he deemed to be the fixed and unalterable will of God. He almost for the moment wished that his mind could be as easily satisfied, and that he could sit down assured that the present condition of things was the result of Divine wisdom, rather than the fruit of human folly. He had an unshaken confidence in the providence of God, and believed that whatever was done according to his will, was right; but he maintained that the will of man counteracted the will of God. Both the will of the one and that of the other proceeded from the mind, and it was certain that there was no harmony between them.

"I think," said Philip, "that where the execution of God's will depends on himself, it has never failed of its accomplishment; but, alas! when that will must be done by man, it has frequently failed."

This nice distinction, so obviously true, Hard-shell was not prepared to meet. He was rather startled at it, and wished either to evade, to oppose, or at least to seek refuge against it in some dogma of his creed. The thought had never crossed his mind, that by any possibility he could err, or that the system he had adopted could be defective; and yet there was something so plausible in this view of the case, that he deemed it best not to attempt at present sternly to attack it.

Philip saw at once the effect he had produced, and was pleased to see at least some hesitation,—the germ of a latent doubt,—had been sown in his mind, and was disposed to let it work; but he knew the sterile character of the soil, and the freedom from all desire of pushing inquiries in any direction that did not lead in the way in which he had been accustomed to walk.

“I have found it necessary,” said Philip, “to dig for the ancient foundations of truth; and although it has cost me much labor and trouble, yet I have been amply rewarded. Truth with me is more precious than rubies, and I will part, without a sigh, with the most cherished opinion, if I find it to be false; and yet I am not indisposed to examine any theory, if at any time it shall present itself in a form in which I have not been accustomed to look at it. For as truth has its many sides, so has error; and there is a proper angle at which both may be seen.”

Hard-shell hinted pretty strongly that God acted as a sovereign; that his decrees were unalterable, and that his will controlled all things. “There are some characters,” said he, “*fitted for destruction*; and that God hardened the heart of Pharaoh; and so he hardens the hearts of others. Who,” added he, with considerable emphasis, “who *can* resist his will?”

It was evident that one of the strongholds of his system had been unexpectedly attacked, and almost

without any effort on the part of Philip; and Hard-shell was disposed to defend, or at least to repair the breach. Philip was calm and self-possessed, and was not anxious to push the argument any further for the present, knowing that the mind is always better pleased to discover its own wanderings, than to be led by another."

"True, God is a sovereign; but he has placed the world under the authority of his Son. He is Head over all things to the Church. The world is governed by his hands, according to the published decree of his Father; and we have but to know the Divine will and do it as found therein. Creation is the offspring of Divine power; Redemption is the fruit of Divine authority; but both have had their origin in the love and goodness of God. The sovereignty of God in the physical creation is everywhere seen. He spake, and it was done; He said, and all things stood fast. But mind is more difficult of government than matter; reason is more subtle than sense. The laws of the outer world differ widely from those of the inner, and yet both

are the expression of a Supreme will. Not unfrequently these two are seen in contrast, or are exhibited in such a form as to illustrate one another. In the case of the paralytic, healed by our Saviour, these two forms of sovereignty appear. By authority, Jesus said, 'Thy sins be forgiven thee'; this took effect upon the mind, in answer to faith. 'Rise, take up thy bed and walk,' was an act of power, and took effect upon the body. The power could not have forgiven the sins of the inner man; the authority could not have healed the malady of the outer man. The one was the offset of the other. God, as a sovereign, controls matter by power, and mind by authority. There is no opposing will in the physical world—there is in the spiritual. Omnipotence has no obstacles to contend with in the field over which it is exercised; not so in regard to authority. In this is seen something of the original dignity of our nature. For was not the first man a king, and his wife the empress queen? They ruled under God. It was not as when the earth produced its fruits and its flowers, or the

seasons came and went, or the earth revolved on its axis. But the will of the man and the woman was addressed, and they were left free to obey or not. It was the sovereign will of God that they should obey, and it was equally his sovereign will that they should be punished if they did not. Whilst it is impossible that matter in any of its forms should disobey the will of its Maker, the weakest of rational beings can and do resist his authority. Not that it would be beyond his reach to subdue the mind and compel obedience; but such is the constitution of the mind, that it would be both unsafe and improper for him to do so."

"But may not God do what he wills with his own? Are we not at his disposal, as the clay in the hands of the potter? Some vessels he makes to honor, and some to dishonor. He kills and he saves, he raises up one and casts down another, and acts as a sovereign in all cases."

"These," said Philip, "are truisms. They are, at least in word, very scriptural, and may serve to silence if not to satisfy. But not unfrequently

truth is sacrificed under vague generalities, and error finds a retreat in coverts and caves, in which the owl and the bat find their chosen homes. So far as the will of God is considered, we know nothing of it but as he has revealed it in his Word. And in this we are assured that it is not his will that any should perish, but that all should come to the knowledge of the truth, and be saved. There is no secret will that shall countervail his revealed one; and if he has a will unknown to his creatures, we are not to be governed, much less judged by it; and we feel sure that as none of his creatures know any thing of it, so none can say that it does not harmonize with all that he has said in the Scriptures of truth. It would not reflect much glory on the Divine government, to say that he had one verbal law for the guidance of man in the present life, and a secret one, which displaces or ignores it, by which they shall finally be judged. What would we think of God, if he had given a law to our first parents which read, 'Thou mayest not eat,' intercepted by Satan with the words, 'You may'; and

between the 'may not' of God, and the 'may' of Satan, his secret will interposed 'you shall,' and that thus they fell by an inexorable necessity. As no procedure of this kind would be admissible among men, so it could not be justified on the part of their Creator. We cannot entertain this theory for a moment. Our Saviour taught us that the words he spoke 'would judge us in the last day'; and Paul affirmed that the world to whom the Gospel was preached by him, would be judged also by it. It is true that we are at the Divine disposal, as clay in the hands of the potter. But what potter chooses to mar the vessel he would make! This would be folly in the extreme. If the clay is inferior in quality, or but badly tempered, he would make a vessel for common or ordinary use; and if utterly base, he would throw it aside, or subject it to a different treatment. But in all cases he would wish to carry out his purpose in making a vessel, which should fulfill his designs; and if there was any failure, it would be owing, not to the will of the maker, but to the defectiveness of the machin-

ery, the manner of working it, or the character of the materials used. Israel, in the hands of God, was the clay; the wheel on which it was put was the Law given to the nation. The priests and rulers had the machinery put in their hands under God; and it is certain that there was no fault to be attributed to him, if the vessel made was not honorable and good. But whilst the machinery was perfect, and the architect and owner wise and benevolent, the clay proved to be bad, often ill-tempered, in many cases utterly base and useless, and the priests and rulers, ignorant and self-willed. No wonder, then, that the work should have been marred. It is a law of the physical and moral worlds that the more perfect any system or thing is, the greater the danger of its perversion and abuse. A steam-engine, possessed of great power, will propel an immense ship against wind and tide, over the ocean, freighted with its treasures, if properly managed; but if in the hands of the unskillful, it may explode in the act of leaving the port, and spread ruin and disaster to all on board. But surely it cannot be

the will of the owner that such results should follow his adventure. But it is not easy to find any thing in matter that will fully represent the whole process of God's government over mind. It is certain that men are placed under law to God; and this law is the rule, and the only rule of our conduct; and this law has been given for our well-being. Obedience to it is well-pleasing to God, and is in fulfillment of his express will; and opposition to it is rebellion. If any one is saved, it is owing to the harmony existing between the will of the individual and the will of his Maker; if any are lost, the reverse is equally true."

"But you seem to cut the knot; you don't untie it. Where all are totally depraved, how is it that some are saved and others are lost?"

"True, men are depraved, hopelessly so without the means of recovery which the Gospel has provided for us. Had man been left without a remedy, how could he have been saved? But as there are agencies in nature to convert evil into positive good, and to change the condition of things into their op-

posite, or to evolve a third substance, differing from both, and which may be turned into something good and useful, so it may be in the moral world. An acid may be sour, totally, and will remain so, and increase in its intensity, but the application of an alkali will change it into quite a different substance. Oxygen or hydrogen, as simple substances, may be totally unfit for the support of human life, but they may be so attempered as to fulfill the most important purposes. Bad as men are, they might be worse. Satan is totally depraved, 'evil with him is his only good.' And we cannot suppose that men are as bad as he is. There is the good soil in the field as well as the bad; and even that which is overrun with thorns may be as good as the best, and would produce sixty or a hundred-fold if properly cleared and cultivated. Had there been no soil in the human heart that would produce good fruit, Redemption would have been impossible. And if the whole field had been totally unfit for cultivation, no seed would have been wasted upon it. Be it remembered, that the seed sown was all alike, good;

and the heavens sent down their rain and dew upon every part of it, and the sun and the light, and all the powers of reproduction and growth, operated alike on the entire field. The results show that the fault was in the soil, not in the owner of the land or of the field. He would have been pleased if every inch of it had alike been productive."

"But," said Hard-shell, "could not God have put the whole field in a condition to produce a harvest?"

"True, he could if he would. He might have made the human heart so, that the thorn and the thistle should not have grown in it at all—and no portion of it, over which the sands should prevail, or upon which the huge and unproductive rock might be seen. And still further, on the good soil, the degree of comparison in the growth would not have been thirty, sixty, and a hundred fold. But such has not been the constitution of man. It will not do to strain a figure too much; resemblances, in the parables, only obtain at certain points, beyond which it is unsafe and unreasonable to push our inquiries.

The soil has no power to improve itself, though it may be improved by the hand of man; but the human heart is not so impassive, it is quick and active, it readily receives and yields impressions. It is not like the rock in the hands of the sculptor, only yielding up its hidden forms of beauty, under the mind and hand of genius and of art. But it has reason, judgment, conscience and will; and each individual is held responsible for his own improvement and reformation. The worst are not so bad but that they might be improved; nor the best, but that the increase may be graduated from thirty to sixty and from sixty to a hundred-fold. It will be found that human responsibility extends not to the individual man only, but to all with whom he stands associated. The evils of one age descend to another, like the sin of Jeroboam, extending through many generations. The deterioration of children may be traced up to their parents, and a race and a nation to the influence of a single individual. Human responsibility is a fearful thing. A word, an evil eye, a sinful thought, a base desire may send

its poisonous waters through centuries. The consummation of wickedness may have a reckoning far beyond the day which witnessed it. The train which explodes a mine and sends its masses of rock into the sea, may be traced up to some distant spot, touched by a single spark of fire. The fearful *emeute*, may be traced to a secret chamber in the city, in which a solitary man is sitting, with a pen in his hand, trembling with palsy, and covered with shame. It will serve to answer a thousand objections, and scatter as many theories, to know that the sin of one man brought death upon the race; and the righteousness of one man has poured the waters of life over the blighted and blasted fields of our existence. Whilst the race may be 'totally depraved,' the individuals may comparatively share their just proportion of it. The sum total is bad enough, but the distribution of evil, is not in all cases equal."

"But," said Hard-shell, "if a man is able to do any thing toward his own salvation, does it not detract from the glory of God his Maker?"

“By no means,” answered Philip. “As I am fond of an illustration when it will answer all the purposes of an argument, let me suppose a case. Here is an artist of consummate wisdom and skill; he has made two admirable specimens of sculpture, and has invited the connoisseurs of the art to examine them, with a view of pronouncing judgment upon their comparative excellency. The first one is exposed to the public eye, its drapery removed, and all gaze upon and admire it. It is made of the finest Parian marble; in form, in expression, in attitude, it is perfect, and he receives the warm commendations of the parties who behold it. He speaks to it, but it does not hear: the eye remains fixed, no muscle is changed, no answer is given! He bids it to stretch out its hand, but it remains firm—to kneel, but there is no inflexion of the knee—to walk, but it stands immovable. It is wanting in life and intelligence. But he exposes the other. All equally admire it, some are perfectly enraptured with it; and after many expressions of their comparative excellency, he bids it look to him, and it sees—to

hear, and it speaks—to reach forth the hand, and it obeys—to come to him, and it walks—to worship him, and it reverently kneels. Now which of these two specimens of creative art reflect the most glory upon the artist?"

"But," answered Hard-shell, "the figure you have used is fatal to your theory, if the scripture is to be the judge. Is it not repeatedly said, that the sinner 'is dead—dead in trespasses and sins.' He is then as insensible as the marble statue. He can neither see, nor hear, nor feel; he cannot walk, nor run, nor act. He is dead—dead as Lazarus in his grave."

This at first seemed to be quite unanswerable, and Philip paused for a moment, to gather composure and new strength, for the suddenness of the attack made upon his beautiful illustration; but he felt that his position was impregnable, and answered: "True, the Scriptures teach that sinners are dead; and enough is known in the experience of all men, who are conversant with such matters, that there is much insensibility in the human heart, on all subjects connected with their spiritual interests. But

is it not equally true that a man may be both dead and alive—dead in one sense, and alive in another. Thus the Christian is said to 'be dead to sin,' but 'alive to righteousness.' But surely he is not so dead to sin but that he may commit it; nor so alive to righteousness, but that he may become dead while he lives. Those who are dead physically, 'know nothing,' as it appertains to the present life, its plans and schemes, its pleasures and pursuits. But can this be said of the sinner? 'Dead,' as he may be, he still knows something, or may know something, even in regard to the great subject of salvation. A want of knowledge on the part of the sinner is spoken of as the occasion of death. 'Being alienated from the life of God'—How?—'through the ignorance that is in them, because of the blindness of their hearts.' This alienation from the life of God is clearly traceable to the ignorance of the Gentile world, having the understanding darkened. Surely, then, a knowledge of the Gospel would have restored these blinded and besotted sinners to the enjoyment of life.

“The same truth is taught by the prophets. ‘The people that walked in darkness, have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.’ Our Saviour referred this to the land of Zebulon and the land of Neptahlim—Galilee of the Gentiles; and began to preach to them, ‘Repent,’ for the kingdom of heaven was at hand. Their dwelling in the land of the shadow of death, was owing to the fact that the light had not shined upon them; but so soon as the light shone, many of them were awakened to a new life; but how could this have been done, had they not been able to see? and dead as they were, they ‘walked.’ They had then some powers of locomotion, and were moving, but in the wrong direction; and thus the Saviour commanded them to ‘repent,’ to amend their ways. But what avail would it have been to them, if they could not have seen when the ‘light shone’ upon them? Or why call upon them to repent, if they were as dead as Lazarus in his grave? And still more expressly does Zachariah, when filled with the Holy Spirit,

say, that the 'Prophet of the Highest' would 'give light to them that sit in darkness and in the shadow of death,' and for what purpose; 'to guide our feet into the way of peace.' Our Saviour has repeatedly attributed this state of the mind to the unbelief of men, and reasons with them on their folly and wickedness. 'Except you eat the flesh of the Son of Man and drink his blood, ye have no life in you.' Whatever is meant by these figurative sayings, it was their own fault if they did not eat his flesh and drink his blood. And it was not the mere act of eating or drinking, but what they ate and drank, that imparted life to them. Would we complain of a man literally dead, for not eating or drinking, when it was clearly impossible. So the Saviour would not have complained of the Jews for not eating his flesh and drinking his blood, if the act was impossible. An ignorant unbelieving mind, and an ungovernable will, may prove as strong barriers to the performance of an act that is both reasonable and just, as eating and drinking to a man physically dead."

“But,” said Hard-shell, “if a man is dead, he is dead; and what can be hoped for such a person? All his energies of mind and will are not only paralysed, but incapable of self-motion. And whatever acts he performs, must be owing to the power of God; and he must be absolutely passive under it.”

“This is true, certainly, of those who are physically dead, as was seen in all the miracles performed by the Saviour over the bodies of such. But is there no distinction found in society and religion between power and authority? The one is exercised upon the bodies of men, the other upon their minds. And the laws operating in the one case, differ from those in the other, as much so as the body differs from the mind. Authority never raised the dead from their graves, and power never quickened the spirit into life. Authority never gave motion or existence to the planets, nor power awakened the fervors of devotion among the Angels of God. Jesus gave both power and authority to the Apostles, to fulfill the objects of their mission. Power to heal, and authority to do it. Jesus himself had all authority

given to him in heaven and in earth; but previous to his death, he had inherently, and not as a gift, power to heal all diseases, and to raise the dead. Under the present dispensation, as indeed in all the preceding ones, God has governed the minds of men not by power but by authority. Had it been otherwise, all would, by an act that was uncontrollable, have submitted to his will; for it has ever been his will that all men should be saved, and come to the knowledge of the truth; and surely his power is equal to his will. Men may resist his authority, but neither angels nor men can resist his power. The one is physical, and operates on matter; the other is moral, and operates on mind."

"These distinctions seem to be just," said Hardshell, "and they may be founded in the word of God; but so frequently is it declared that sinners are dead in trespasses and in sins, that I see not how such passages can be disposed of, without doing violence to their meaning."

"Let us not be imposed upon by a word; we should be equally careful to yield full justice to this

and every other expression found in the Scriptures of truth. Many such admit of quite an easy solution. Death is a state, a condition into which we enter; and so far as man is concerned, the spirit lives, even when the body is in the state of the dead. So that it is impossible to conceive even of the dead in the absence of life, so far as their higher spiritual nature is concerned. Abraham, Isaac, and Jacob, though dead, so far as respects their bodies, were, nevertheless, alive to God, so far as their minds were concerned. And these examples will serve to show, that analogies derived from this subject should be used with much care and caution. A thousand difficulties on this subject will be disposed of, by considering that life and death are both states and conditions; and when used figuratively, always should be so considered. We have but to examine the class of Scriptures, in which these words and their correlates occur, to satisfy ourselves on this head. 'For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man,

Jesus Christ, hath abounded unto many.' And again: 'For if by one man's offense death reigned by one, much more they who receive abundance of grace, and the gift of righteousness, shall reign in life by one Jesus Christ.' Thus death has a 'reign,' and what does this imply but a state, or kingdom, over which this reign is extended? 'Sin reigned unto death,' and this state of things is called by the apostle 'condemnation.' The state of death, so far as the sinner is concerned, is the reign of death into which he has entered; and this reign of death is called a state of 'condemnation' in the same connection. A sinner is said to be dead; and this is equivalent to his being condemned. But is a condemned criminal actually dead? He is dead in law, but alive in fact, until the hour of execution. And thus is he both dead and alive; dead so far as the law is concerned, which has passed sentence upon him, but alive so far as his entity is concerned, until the law takes effect upon his person. Our Saviour figuratively uses these words interchangeably. 'He that heareth my word, and believeth on

him that sent me, hath everlasting life, and shall not' (in the future) 'come into condemnation, *but is passed from death unto life.*' Then the dead 'hear the voice' of Christ, believe on him that sent him, and enter not into condemnation in the future state, but pass from a state of death to that of life! What can be plainer than these words, and how happily do they illustrate the idea we have thus presented? To the same effect, Jesus declares, when speaking of the influence of the Gospel upon the hearts of men, 'Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they' (the dead) 'that hear shall live.' Dead, then, as sinners are, they can hear—hear the voice of the Son of God, and hearing, they may live again. 'Arise from the dead, and Christ shall give you light.' Observe, the persons addressed are commanded to 'arise, that Christ may give them light. The power by which they 'arise' is a different thing from the 'light' of 'life' they receive from Christ after they obey the command. One is an act of obedience to

the command of Christ, and the other a favor conferred upon the person who fulfills it. Again, it is said that sinners are 'dead in trespasses and sins;' surely, this is equivalent to condemnation; and the opposite to this, the 'quickening,' is that of forgiveness, or justification, and both indicate states opposite the one to the other. To predicate upon such terms the idea of inability to hear, to arise, to obey, when Christ, by his authority, speaks and commands, is a great abuse of language. It is as much as to say that the condemned in prison cannot hear when a messenger speaks to him; or understand the act of pardon sent him by the Executive of the State, when he passes from death to life by the clemency of this functionary. The same conclusion we will arrive at, by considering those passages in which 'life' is spoken of in regard to the Christian. 'He that hath the Son hath life, and he that hath not the Son of God hath not life.' 'If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death.' 'He shall give him

life' is equivalent to pardon. He will forgive the brother who sins not unto death, upon the petition of his fellow disciples. 'But these are written that you might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.' Not life first, and then belief; and not life simply by believing; but life through the name of the Son of God, in the act of believing. The name of Christ indicates his person and office, as the anointed Lord, in whom alone there is salvation, pardon, or life; and in no other name under heaven given, or among men known. And thus the angel said to Peter, 'Go, stand and speak in the Temple, to the people, all the words of this life.' To the dead sinners in Jerusalem, in the Temple, the apostle was directed to go, and speak 'all the words of this life,' all the words of the Gospel which offers life or salvation to the perish-
ing and the lost. And in so doing, he assuredly preached forgiveness of sins and the gift of the Holy Spirit to those who believed and obeyed 'the words' which he announced. We suppose, then,

that 'dead,' as the sinner is said to be, he can hear, see, believe, and do whatever God requires at his hand; and 'living,' as the Christian is said to be, he may, through weakness of his faith, and the law of the flesh, be dead to all spiritual enjoyments, and to the acts which naturally are seen connected with life. The dead may act as though they had life, and the living act as if they were dead. The dead sinner may put forth the hand of a living man, and the living Christian, while he lives, may be dead."

CHAPTER III.

PHŒBE, according to previous arrangement, moved to her new home, and was greatly pleased with the change. By assiduous attention to her humble calling, she made a good living, and gained many friends. Frank Elliott entered into all her little schemes of life, and greatly assisted her in them. Mr. Lovegood threw in her way all the business in her line he could command; and being well acquainted with many young clerks and old bachelors, he furnished her with all the employment she needed; and as Mr. Lovegood had a small family, consisting of a son and daughter, who together with his wife and domestics occupied a large house, he frequently employed Frank to run on errands for them, and when not otherwise employed, to spend as much time as he could spare with them

He soon became a favorite with the family, and his services were deemed indispensable to their happiness.

“How would you like,” said Mr. Lovegood, “to have Frank to live with us?” addressing his son Elia, a bright, rampant, and somewhat wayward child, but affectionate and confiding.

“Oh! I should be so pleased. We would play so much together, and I could assist him in carrying the little parcels and packages all over the city; and then you would let me visit Aunt Phœbe more frequently, for I do love her very much.”

“Do let him live with us,” said Julia, his little daughter; “he makes such pretty houses for us, and brings in to me from the garden, the sweetest, the most beautiful flowers; and I always feel so safe when he takes me in my little carriage to ride in the streets. He don’t romp and run, like Elia; and he tells such pretty stories; I wonder where he learned them.”

“Well, I will ask your mother; and if she agrees to it, Frank shall come to-morrow, and live with us.”

The proposition was quite acceptable to all parties, and he was received into the house; and though his situation was a humble one, it was so much better than any he had hitherto enjoyed, that he was perfectly contented and happy. But he could not forget Phœbe, and daily he ran over to see and speak a few words of comfort to her. Elia instructed Frank in all his little studies and books; and as a teacher lived in the house, who had charge of the education of the children, Frank was soon received as one of the pupils, and made rapid progress, and soon surpassed in his attainments both Elia and Julia. He indeed developed extraordinary powers of application, and readiness to receive instruction. He became a favorite with his teacher, and engrossed much of his attention. This did not excite the jealousy of Elia, as he was raised to high expectations, and was rather inclined to play than read, to spend his hours in pleasure than in study; and was pleased to think that Frank engrossed so much time, as it left him more leisure to indulge in his favorite pastimes.

At the age of fifteen, Frank was received into the store, and soon became so useful that his services could not be dispensed with. He had acquired a good English education, was fond of reading, and had some knowledge both of the Latin and Greek languages, and the French; and whatever he learned, he learned well. He soon became an accomplished clerk and salesmen, and won the reputation of an honest and faithful man.

Mr. Lovegood was not a member of any church; but having been religiously educated, and taught to reverence the institutions of Christianity, he regularly at least on every Lord's day, attended religious service, and held a pew in one of the fashionable churches of New Orleans; and as he inclined toward the Episcopal Church, he and his family were constant attendants upon the ministry of the Rector of St. Joseph's. Frank, Elia, and Julia, sat side by side in the same pew, and observed with habitual respect the ritual service practiced in the church. Each of them had been pupils in the Sunday School attached to the congregation, and Frank had been

received as one of its teachers. He not only took a deep interest in his class, but studied the Bible lessons thoroughly, and listened to the weekly lectures from the Rector on the chapter to be recited on the succeeding Lord's day. By this means, he not only improved his own mind, but the truths which he taught others made a deep impression on his heart; and frequently he felt the necessity of a religious life, and the consolations which the Gospel alone can afford. But the demands of business, and the increasing cares which his situation in the store imposed on him, and the excitements of a gay and pleasure-loving city, engrossed so much of his time and thoughts, that the good seed did not germinate, or else, like that sown upon the rock, springing up, was soon scorched and blasted by their influence.

It was during one of these seasons, when feeling exhausted both in body and in mind, that Frank, whose health began to fail him, sought a retreat in a visit to his paternal uncle, in the heart of the State of Kentucky. He had never seen him, but by long

correspondence he had formed an acquaintance with him; and by his affectionate invitation and earnest entreaty, Frank had been induced to visit and spend the summer with him. He had never been from home before, and enjoyed the trip in a steamboat to Louisville exceedingly. Having reached there, he took stage early in the morning, and rode day and night, and arrived in Lexington early the next morning. He was delighted with the sight of so many villages and towns through which he passed; and struck with admiration in viewing the grand old forests and rich blue-grass fields, filled with the finest of cattle and sheep. His eye had been accustomed to the flat grounds on the lower Mississippi, and the cotton wood that grew on its shores, and the large cypress covered with moss that dwelt in its swamps. He had seen the immense cotton-fields, and the sugar-cane, in all the different stages of their cultivation and growth; and though to him they had been highly attractive and beautiful, yet he thought that nothing could surpass the old forest trees, some of which seemed to him to be the growth of cen-

turies, under which the Indian, before our country was known to the white man, had built his rude tent, and hunted the buffalo and the deer. As they lifted up their leafy arms to the heavens, they seemed to be offering thanks to the Most High for sparing them so long; and the winds, as they shook their foliage, seemed like the sound of praise from a thousand voices. But nothing could exceed the forests when cleared up from the underbrush, dead timber, and old decayed stumps, and broken-down trees, thinned out by the removal of the less valuable timber, and now covered over with the finest carpeting of blue grass—the cattle wading in it ankle-deep, and fat enough to satisfy the appetite of John Bull himself or any of his descendants. And as he pursued the next day his journey to the old homestead of his uncle, his admiration knew no bounds, and he felt that if there was a spot on earth in which he would prefer to spend his days, it was here.

His uncle, Thomas Radcliffe, lived in the very centre of the county of Bourbon, and had been raised on the paternal farm, and had inherited it

with all its appurtenances. He was wealthy and generous, and possessed of the characteristic hospitality of his countrymen. He was distinguished alike for his probity and justice, and his close attention to the business of his farm. He had lived in rather a secluded manner, having lost some years previously his wife; and his three sons had married and moved to the States of Missouri and Illinois, where lands were cheaper, and the prospect for an immediate settlement was at that time most encouraging. An adopted daughter remained at home under the care of a maiden aunt. She had just returned during the vacation, to spend the summer months at home.

Though the temptation was strong in the mind of Thomas Radcliffe to degenerate into a miser or spendthrift, as his means were ample, and the associations around him were not of the most favorable kind, yet a strong religious principle, which in early life had taken possession of him, had so regulated his life, that the acquisition of wealth had rather humbled than elevated him; and he sought for new

channels on which to bestow it, to lessen the miseries and lighten the burdens of those who stood in need of it. To him, wealth was not merely the means of subsistence or for self-gratification, but for usefulness. And it was for this that he had sent for his nephew, for whom he had long entertained the warmest affection, and on whom he determined to lavish his favors.

Frank Elliott was daily expected, and at the hour of twelve he arrived, and met with a hearty and cordial reception. These were happy hours for young Elliott. Never had he met with any one who seemed to him to supply the place of a father; and never had he entered into a mansion which presented such an air of home-comfort as this. His aged aunt threw her arms around his neck and kissed him as her long-looked-for nephew; and Mary Randolph could scarcely contain her joy, now that Frank had come all the way from New Orleans to spend the summer with her during the vacation. And his uncle said, "Dear me, how much you look like your mother!" and turning to her picture, hanging upon

the wall, painted by Jowitt, he could not help shedding tears of joy, that her son had now come to share in his hospitality, and to find in him a father and a friend.

The room in which they sat was nearly square, with deep windows and heavy wainscoting, and the walls covered with old-fashioned paper; and although the house had not been painted for many years, it still looked cheerful and clean. Frank was particularly struck with the width of the fire-place, and wondered if the weather was ever sufficiently cold to need such an ample hearth. The old clock stood behind the door like a sentinel on duty, and the steady click and motion of the pendulum alone reminded him how rapidly the hours were passing away. A large side-board, amply filled with cut-glass and fine decanters, were to be seen, for as yet the temperance movement had not excluded these appendages from the parlor. In a large bowl standing on the end of the sideboard, might be seen the treasured relics of the family in the shape of silver spoons of all sorts and sizes, much worn by time

and use; and a large silver ladle, deemed indispensable for many purposes besides dipping up soup for dinner, or bonny-clabber with rich cream at the evening meal. A silver pitcher and two silver tumblers completed the furniture of the side-board. An old-fashioned hickory-bottom arm-chair, with high and straight back, occupied one convenient corner of the house, and an ample supply of rush-bottom chairs, bought at Lexington, were seen in due places, scattered over the room. The carpet was domestic, made entirely of wool raised on the farm, and woven in the adjoining town. It had only three colors, red, yellow and green, and these run in straight lines their full length. And although to our modern taste it could not be very attractive, yet in that day it was deemed to be *non pareil*.

The east window looked out on a beautiful lawn, dotted over with little clumps of trees; and further down, a little stream of water, running over its pebbly bottom, was seen, on the sides of which the noble ash and hickory, the white-breasted sycamore, and the stately oak, were standing; and alders,

sumach, the red-bud, and the black-berry bushes, were scattered in profusion, intertwined with running vines and tufted grass, among which was seen the oriole, alternately hopping and raising its tiny figure. On the west side the farming lands lay stretching a great distance to the woods; and at a convenient distance from the house, the cabins, neatly whitewashed, were placed side by side, presenting an appearance of life and homely comfort.

A well-dressed servant came into the room and announced "that dinner was ready," always a welcome call, and to Frank at this time especially so, as he had taken but a hasty and scanty breakfast in the morning, and was ready to partake of a more substantial repast. We will not describe the variety of dishes, and the ample supplies furnished for the occasion; the sweetness of the butter, the richness of the milk, and the yellow, crisp-like corn-bread, that no one knows how to bake but an old Virginian or Kentucky negro. He did ample justice to the meal, and returned from the table refreshed and comforted.

"I expect a friend to-day to visit us," said his uncle. "He is generally faithful to his engagements, and will soon be here. He is one of our Evangelists. I hardly think that you have seen one of them in your parts."

"To what sect does he belong?"

"He is opposed to all sects, and belongs to none."

"Why, that is strange, uncle."

"No more strange than true."

It so happened at this time that considerable interest was awakened in the public mind, all through the central portions of the State of Kentucky, with reference to a new party which had come upon the field, and had made sad inroads upon the popular churches of the day, and which had made many new converts from the world. Most of the preachers were highly incensed against them, and most of the leading members of the churches. They first attacked them with arguments, and then, as is usual in such cases when failing to convince, with denunciation and reproach. It will be impossible, at this late day, to form any just idea of the means em-

ployed, and the efforts made to put them down, and render their labors abortive. Churches, conferences, associations, and synods, all stood in hostile array against them. Families were divided, neighborhoods set at variance, and a spirit of controversy, not always pleasant, sometimes sharp and angular, was awakened. Old Bibles and Testaments, which had not been read for many days and months, were looked up and the dust rubbed off, and carefully examined; for this new party were great Scripturians, and constantly appealed to the Bible in support of their opinions; and so confident were they of success, that men and women carried a copy of the Sacred oracles constantly with them, and were ready with any one to debate all the questions which stood prominently before them. And thus might be seen in all the families, neighborhood-gatherings, and little coteries, earnest disputants on both sides of these questions; and also on the counters of shopkeepers, and the benches of mechanics, men and women were found, with the Bible in hand, and turning over its pages to refer to the passages that

seemed to them to support their several views. It was during this state of excitement that Frank Elliott reached the home of his uncle, who had recently embraced the views of these Reformers. His house was the head-quarters of all who were its friends and advocates. It will readily occur to the reader that Frank Elliott would soon have an opportunity of seeing some of them, and of witnessing the discussions in which they were engaged.

It was now Thursday, and a preacher in one of the adjoining counties had agreed to hold a meeting in the neighborhood, at an old and rickety chapel, and had promised to spend the night at Radcliffe's. He was expected every moment, and soon he made his appearance at the gate. He came on horseback, and brought in his saddle-bags, well stowed with books and apparel for a long journey, having left home on a preaching tour for some weeks. He was about forty-five years of age, dressed in a plain and homespun manner, and with a farmer-like appearance. His eye indicated intelligence, and the top of his head showed much firm-

ness. The ready and cordial manner in which he was received at the house, indicated the warmth of affection they felt toward him, and the joy they experienced in seeing him. There was nothing clerical in his appearance and manner, nothing to excite awe, or create reserve. But easy, frank, and unre-served, the youngest and the oldest could approach him without diffidence; and very soon after being seated, he inquired about the proposed meeting, and the prospects of a hearing. He was answered that all needful preparation had been made, and the neighborhood were anxious to attend the meet-ing; and that another preacher, who had just en-listed in the cause, full of warmth and zeal, would associate with him, and assist, by exhortation, in his labors, and was expected on the morrow to be present at the meeting. This was an occasion of much joy to the preacher, and he anticipated a pleasant and profitable occasion.

“What news from the upper counties, and how stand affairs in the Association?” said Thomas Radcliffe.

“The news is not very encouraging. We had a fierce encounter, and much opposition. Several churches were excluded for having permitted us to preach in them; and a number of the preachers are strongly suspected of heresy; and stringent measures are being adopted to avert the progress of the cause.”

“It is strange that the Baptists, who have been such stanch friends of liberty, should adopt such violent measures.”

“It seems so, truly; but alas, human nature is a poor thing; and those who have a little brief authority, do strange things now as of old.”

“I really thought,” said Radcliffe, “that so soon as these scriptural views were presented, that they would gladly adopt them, and would unite with us in the conversion of the world.”

“Ah, so thought Melancthon with reference to the Lutheran Reformation; but old Satan is more wise and cunning than young Melancthon.”

“But the Baptist churches are in a very low and depressed condition. Many of their Associations

present but few additions; some have lost more by death and by exclusion, than they have gained by immersing."

"True, but they prefer to hold on to their antiquated errors, rather than to accept of what they deem to be new and strange doctrine. Just like the young man who always went to the mill with stones for weight in his bag, because his father did so before him; he would regard it as an insolent innovation to divide the meal, so as to make one side of the bag balance the other."

"But it seems strange to me, that the preachers do not generally embrace it, as the Gospel announced by our people is so like what the Apostles preached. Indeed, we use the identical words of Peter and Paul, and yet they deem it a new Gospel."

"New Gospel! truly, in this age, it is to many ears a new, a strange Gospel; but it is no more strange than new. An old *stater*, such as our Saviour found in the mouth of the fish caught by Peter in the sea, would be a strange sight now-a-days, but

the coin nevertheless would be true. Old truths, I fear, look to many as if they were new errors."

"Yes, truly, but in coinage, if the ring is good, the weight perfect, and the metal pure, we don't reject the money because it has been newly melted and restamped."

"We farmers understand that well. We are wiser in regard to mammon than to Christ, as our coffers show."

"This blue-grass region, I fear, will be the occasion of the loss of many souls."

"How so?"

"The love of money, you know, is the root of all evil, and there is much danger of this where the ease of acquiring it is so ample. I think, however, if the claims of Christ were understood, and the wants of the perishing properly regarded, a safety valve would be opened that would let off the super-abundant steam."

Frank Elliott sat on the sofa and listened attentively to this new and strange colloquy. He had heard nothing of the kind before. It had not oc-

curred to him that there was any difference between the sects, that they all were right, and each would get to heaven in their own way, and that there was no occasion for any new light, but simply an increase of the piety and zeal of the different professors of religion. And yet he saw from the drift of the conversation, that there was some necessity for a more thorough investigation of original Christianity, inasmuch as all could not be right, when they differed so widely with each other.

It so happened, that as the Methodist Conference was about to sit in Lexington, that a preacher of that order was making his way to it; and as his horse had become very lame, and could proceed no further, he led him up to the stile at the front of the house, and sought for shelter and repose for the night. This was gladly offered him, as it is a custom in these parts, perhaps more then than now, to extend the rights of hospitality to every one who came. His horse was well taken care of, and he was ushered into the house; and having announced his name, he was introduced to the Evangelist and to

Frank Elliott, and cordially received as one of the guests. Having partaken of the evening meal, and feeling much refreshed, the subject of conversation was resumed. For in those times it was not deemed intrusive to speak on this and all other topics of common interest with the utmost freedom; and each expressed his opinion without restraint or diffidence.

Frank ventured to say, "That he had been much interested in the conversation held in the afternoon, and would be pleased to hear it continued; and as he supposed that the visitor who had just arrived, was a Minister of the Gospel, he would be pleased to have him join in it."

"Gladly would I do so," said he, "as I am fond of conversing on the subject of religion. Ever since I was called of God to preach the Gospel, this has been my theme by day and by night."

"I suppose," said Mr. Radcliffe, "you are a stranger in these parts."

"Yes, this is my first visit to the central counties of my native State. I am from the Green River District, and am on my way to the Annual Con-

ference of the Methodist Episcopal Church, and I fear that I shall hardly be able to reach its session in season."

"The distance is not so great, but that after an early breakfast, you can be in time. Your horse merely needs rest for the night, and will be well cared for."

"I think," said the Evangelist, "that there has been a very great departure from original Christianity."

"And so do I," said the Methodist preacher. "We want more heart-religion."

"True," said the Evangelist, "we want both head and heart-religion; and I think that it must get into the head before it can reach the heart."

The preacher groaned. "I have heard of a similar remark before," said he. "We have in the southern part of the State a class of people newly risen up, called Reformers, or Campbellites, who have given us a great deal of trouble. All their religion is in their head and in going down into the water. Something ought to be done to stop them. I think that they are awfully deluded."

"Why they must be a strange people indeed, if

they entertain such opinions. Are you sure that they hold such erroneous ideas?"

"I cannot say for myself," said he; "but our presiding elder had a debate with one of them, and he assured me it was so."

"What ensued upon the debate?"

"Strange to tell, a great many persons embraced the new doctrine, and many of the members of the church were greatly carried away with it, and some actually were dipped, and thought that they were saved by the act; and one of our ministers, a promising young man, of fine education, has joined them, and the subject will come up at the Conference."

"I always think it best," said the Evangelist, "to examine such matters for myself, and take nothing second-handed that needs to be proven. I do not believe in infant sprinkling myself, and many charges have been brought against me in regard to their final salvation, which I know are false; and as I practice immersion alone, many charge me with laying undue stress upon it, and therefore I can

the more readily believe that the rumors you have heard in regard to the people referred to, may not be correct."

This at once opened up a new theme for discussion, and the balance of the evening was employed in its consideration; and as the parties were fairly matched, and both ready to engage in discussion, the remaining portion of the family gathered together in the room, and listened with marked attention to all that was said. Frank was very deeply interested, as he had heard nothing on the subject till to-day; and as he had felt the necessity for a religious life, and had some thoughts of joining the Episcopal Church, in which he had been brought up, he the more gladly shared in the interest of the occasion. We must direct the hearer to the following Chapter for its discussion.

CHAPTER IV.

AT night the family assembled together; and a few of the neighbors, hearing that the Evangelist had arrived at Radcliffe's, came to the house to enjoy the pleasure of his company, and share in the conversation of the evening.

Frank and Mary sat side by side on the sofa. Aunt Sarah occupied a seat near the door. The Methodist preacher was honored with the old arm-chair, and the Evangelist sat near him. Thomas Radcliffe welcomed the new guests, and handed each of them seats.

When all were disposed of, and the compliments of the evening passed, the conversations were resumed. All felt a deep interest in the topics discussed, but none more so than Frank Elliott, as he had hitherto never heard any thing on the subject;

and feeling quite alive to all matters pertaining to Christianity, he gladly availed himself of the opportunity of hearing whatever might be said on the occasion; and as the two persons already spoken of were full of the subject, and ready to engage in the discussions of the evening, all were delighted with the prospect of spending an hour or two in hearing them.

The Circuit-rider opened the conversation, and felt strong in the belief that he could carry conviction to the minds of all present, in favor of the views he entertained on the questions discussed. He was somewhat self-confident and dogmatic, and eagerly pressed upon the Evangelist the points at issue.

“I do not think,” said he, “that immersion is necessary to fulfill the commands of Christ in regard to baptism, and I am sure that infant baptism was practiced in the times of the Apostles. In the case of the Jailer and his family, were they not all baptized, he and his wife and children? It may be presumed that at least one infant was among them,

and if so, he or she must have been baptized with the other members of the family."

"I am glad," said the Evangelist, "that you have selected this case, as it is the strongest one found in the New Testament, and you have said all that can be said in the four or five assumptions now made. It is worthy of remark, that all that can be urged in regard to this doubtful practice of infant baptism, may be embraced in two or three postulates, and it is certain that no Divine ordinance, either in the Law or the Gospel, was ever established on such premises. The simplest and most unimportant of all the requirements of Heaven—if indeed any of them can be so called—admits of something more explicit than this. Whoever heard of a law, human or Divine, depending upon implication or inference, which can only be ascertained but by assumed premises and still more doubtful reasonings? It is wonderful to see how long this practice has continued, and how generally it has been observed, considering the sandy foundation on which it rests. Had believer's immersion stood upon such a basis,

the learning and skill displayed in its opposition would long since have consigned it to the ‘tombs of the Capulets!’ It would have been drowned in the deluge of ink that has been poured over this subject!”

“It is a matter of doubt with me,” said the Circuit-rider, “if immersion is at all needed. I do not think that it was ever practiced by the Apostles.”

“I don’t ask you,” said the Evangelist, “for your thoughts on the subject, but for your belief; not for your opinions, but your knowledge. We have almost the unanimous consent of the learned, that it was universally practiced in the times of the Apostles, and for thirteen hundred years subsequently to their day. So taught Dr. Whitby and others, and so practiced the founder of the Methodist Church on several occasions. If you wish to know what can be said in its defense, we refer you to the standard works on the subject.”

“I merely spoke of this subject incidentally, and do not wish seriously to discuss it; and as we already have the case of the Philippian Jailer

up, it would be better to confine our discussion to it."

"I agree perfectly with you," said the Evangelist. "One thing at a time is my motto, and when we exhaust it, then, if necessary, take up another. You spoke of the case of the Jailer and family, recorded in Acts xvi., in proof both of sprinkling or pouring, and of infant baptism. Let us examine the facts recorded, and then you may decide if the assumptions you have made are justified by them."

"Well, I am sure," said the Circuit-rider, "that the Jailer and his family were baptized in the prison, or in the house, and if so, it must have been by sprinkling or pouring. This is a short and certain way of reaching conclusions on the subject; and I think that, with this view of the case, there need but little to be said upon it."

"Be not too sure on this head," said the Evangelist, "it may turn out to be far otherwise than you have thought. If your premises shall prove to be false, then the conclusions based upon them will fall to the ground. If it can be shown that these bap-

tisms did not occur either in the prison nor in the house, the inference you draw from your assumptions will prove to be a *non sequitur*. In other words, the conclusions will not be found in your premises, and this will be fatal to your theory! What are the facts in the case? Paul and Silas were thrust in the jail at Philippi, into the inner prison, their hands and feet were put into the stocks; at midnight they sang praises to God, an earthquake suddenly 'shook the foundation of the prison;' and if the foundation was shaken, of course the walls, and it would not have been safe for the prisoners to have remained amidst the falling timbers, dust and confusion, and indiscriminate ruin, incident to such an event. And still less would it have been expedient or safe to have brought the family of the Jailer, wife, children, and all, into the midst of such a state of ruins. Being midnight, too, the extent of the disaster could not be fully ascertained. The fright of the Jailer indicated his worst fears in regard to it. He supposed that the alarm was so great that even all the prisoners had escaped. It

would require a great stretch of credulity to suppose that the Jailer would willingly venture himself into the jail, much less rouse his wife and children at midnight, and lead or force them into the prison to attend to this solemn act. The earthquake was so violent, as to have opened even the doors of the prison, and to have knocked off the chains from the hands and feet of the prisoners. 'Every one's bands were loosed.' The ruin was one of the most disastrous character to have produced such results; and surely it would have been the height of folly and imprudence, to have ventured into the prison with his family at night under such circumstances.

"Besides it is said, that the Jailer 'called for a light'—this was provident—'and sprang in;' he was greatly alarmed; 'and came trembling;' he was terrified; 'and fell down before Paul and Silas.' He was overwhelmed with a sense of danger, '*and brought them out.*' Brought them out of what?—From the prison. Paul cried with a loud voice, saying, 'Do thyself no harm, for we are all here'—not one of them had made their escape. They were just

where they had been put, only the chains were knocked off their hands and feet, and the doors were opened. They were still in the 'inner prison.' Now observe, the Jailer 'brought them out,' brought them out of the prison. Neither the question 'What shall I do to be saved?' nor the answer to this question, and the effect produced by it, took place in the prison. But after the parties were 'brought out' these events occurred.

"But when they were 'brought out,' whither did he take them? It is most natural to suppose that he took them into the house, the dwelling, apart from the prison. This, indeed, is distinctly stated, for 'they spake unto him the Word of the Lord, and to all that were in his house.' They must have been in the house, or they could not have spoken to them —'To him and to all that were in his house.' Doubtless, then, they were 'brought into the house.' It is certain that the preaching was not in the prison, nor in the open air, but in the house of the Jailer."

"But," said the Circuit-rider, "where was the washing done—the washing of the stripes; and in

what place could the baptism have been performed after the washing?"

"This we will soon consider," said the Evangelist, "but first observe the difference between the washing, from the verb *Louo*, and the baptism, from the verb *Baptizo*, *elousin apo ton plagon*, that is, he washed (the blood) from their wounds. This, of itself, would require considerable water, and a convenient place to apply it. And it is not likely that this would be done in the house. And it would require still more water to immerse the Jailer and his household. And therefore, it is said, 'That he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway.' Please observe, 'he took them,' from the verb '*paralambano*'—a word usually employed to indicate action or motion, to or from a place. This will appear both in the Greek and English. A few passages will suffice to demonstrate this. 'Fear not to take unto thee Mary thy wife.' Matt. i. 20. 'When he arose, he took the young child and his mother by night, and departed into Egypt.' Matt.

ii. 14. Thus he first arose, then took the child and his mother, and *departed*. Every act implies motion in regular order."

"I am not sufficiently acquainted with the Greek," said the Circuit-rider, "to know if your criticism is correct or not; and arguments drawn simply from philology, have not much weight with me."

"It matters not," said the Evangelist, "the English is just as plain as the Greek, and there is no mystery in either. The case is too plain to admit of it. And as to philology, it is but 'that branch of literature which comprehends a knowledge of the etymology or origin and combination of words,' so says Webster. The science applies as well to the English as the Greek, and indeed to all languages.

"But we are not left in what you would deem the mazes of philology, to infer our way in the midnight scene before us. For it is said that after the washing of Paul and Silas by the Jailer (please to observe the washing was done on the Apostles, and not by them), and after the baptism of the Jailer and

'all his,' 'he brought them into his house.' He then must have 'taken them' out of his house in the first instance, or he could not have brought them in. Now it was during the interim, between the taking out and the bringing in, that both the washing and the baptism occurred. Any court in Christendom, with the facts before it, would so decide, in regard to the place where the acts occurred, even in a case of life and death. And you know that *circumstances* of this nature often are regarded as 'testimony in chief.' This fully decides the nature as well as the place and the time of the action. Not only did he bring them into the house, but 'he set meat before them, and rejoiced, believing in God, with all his house.' He brought them into the house where the family usually eat—'he set meat before them.' It was then his dwelling-house, and a particular room in the house—the eating room."

"According to your showing then," said the Circuit-rider, "the baptism did not take place, either in the house nor in the prison; and if not in either, will you please show me where?"

“This,” said the Evangelist, “we are not called upon to show. All your premises lie in the assumption that the baptism took place either in the prison or in the house. We have shown that it was not in either of them; and as your inference lies in your premises, and these are proven to be false, both must be given up. As you have been forced out of the prison, and also out of the house, and as the action of baptism took place somewhere, it becomes you to show where.”

“Why,” said the Methodist preacher, “it might have been done by sprinkling or pouring, just where the washing of the stripes of Paul and Silas was performed!”

“I am glad, then,” said the Evangelist, “that you have given up the theory of the baptism, either in the prison or in the house. This I thought you would be compelled to do, however reluctantly. This then changes the whole aspect of the case. If the washing was done outside the prison and the house, and the baptism also, then the place from which the water was taken in the one act might have

sufficed for the other. If the water was brought from a tank for the washing, it would not be difficult to convey the Jailer and his family to the tank for immersion. Let it be found that the baptism did not take place in the house or in the prison, then the water sufficient to fulfill the demands of immersion, is abundant; and as the two acts of washing and baptism are both indicated, and the time at their disposal, there would be found no difficulty to obtain water enough to observe both actions. Besides, if sprinkling or pouring would have answered, *Louo* being a generic word, would have covered either act. Certainly a person may be washed both by sprinkling as well as by pouring! But after the *Louo*, then comes the *Baptizo*. The latter is a specific word, indicating a particular act; what we call a word of form, expressive of a specific thing. The baptism required more water than the washing; but if both could have been performed with the same amount of water, then *Louo* being generic, would have as easily indicated the act as *Baptizo*. The taking them out of the house for washing

would have taken the Jailer and his family to any other place convenient for baptism. *Parambulano*, the word used, applies as well to the baptism as to the washing. If the one could take them out to wash, the other could take them to the place where the baptism may have been performed. It now becomes an open question, as we have gotten into the open air. And as water can be found in the court of the prison, and certainly in the city of Philippi, the word itself, *Baptizo*, settles the action; all admit that its primary meaning was immersion. To this conclusion have we come at last. Be it remembered that the *Louo* indicated the washing of the blood from the apostles, and the *Baptizo* the immersion of the Jailer and family."

"According to your views, then, the baptism did not take place either in the prison nor in the house, and if not in either, where?"

"This we are not called upon to show. All your premises lie in the assumption, that the baptism took place either in the prison or in the house. We have shown that it was not in either; and as your

inference lies in your premises, and these have proven to be false, both must be given up. If you please, as you have been driven out of the prison and out of the house, and as the action took place somewhere, it becomes you to show where, if you wish to make out a case to answer your theory. We say it was not in the prison and not in the house."

"Well, then," said the Circuit-rider, "it must have been in some one of the neighbor's houses."

"Is there any thing in the record, or in the case, to justify this assertion?"

"They certainly could have been sprinkled in a neighbor's house, and why not take them in?"

"True, if there was any need for it, and if it would not have put their unbelieving and pagan neighbors to too much trouble. But why adopt so absurd a theory? Surely you must be driven to the verge of probability, to suggest even such a proposition. For see, if sprinkling or pouring would have sufficed, surely there was enough water in the house of the Jailer to have performed the act, without rousing

up a neighbor to open his house, and to furnish water for the occasion ; or it would have been very easy to have brought a pitcher of water—a cupful would have answered—into the house, either from his own well, or that of his neighbors ; and this would have saved the parties the trouble and the necessary embarrassment implied in the supposition. Besides, if the baptism had taken place in a neighbor's house, why did not Paul and Silas preach to and make disciples of them ? Should they have been neglected ? No, no ! The supposition is a little too absurd ; and lest we may weary the patience and shock the good sense of all present, we dismiss this part of our subject."

" Well, I do not know where the baptism was done," said the Circuit-rider.

" Neither do I ; I only know it was not done in the prison or in the house. But I aver it could have been done in either, if sprinkling or pouring would have answered ; for as there was water used to wash the stripes of Paul and Silas, there certainly could have been brought in enough to have sprin-

kled or poured a little upon the heads of the Jailer and 'all his,' if it would have sufficed. It is fatal to your theory to be driven out of doors for baptism. Immersion might need this, but sprinkling or pouring did not!"

"But wheresoever it was done, it cannot be shown that it was by immersion," said the Circuit-rider.

"It is not required of me to show where the baptism was performed, as the word is one of action, and indicates immersion; for whenever it was done, or wherever, there must have been water sufficient to have fulfilled the action. I say, he and all his were baptized, that is, in English, immersed, and the action itself implies the water—water sufficient to answer the purpose of the action. If there was any place in the jail yard where it could be done, or if there was any convenience beyond the jail yard to do it in, then it was performed just there. That it *was* done, no one denies; and whether the Jailer and all his went out of the back-door into the court-yard, where tanks in abundance were kept, or out of the side-doors, if his house had any, or

out of the front-door leading to the river side, I cannot say. I only say that the baptism took place outside the house and of the jail, and not in either of them; and this is all I need say to upset your theory. I can find water enough outside of the house, and of the prison, where the parties were when the action was done, and this is enough. If you adopt the action of sprinkling or pouring, the burden of proof lies on your side. As you do not deny but that immersion was sometimes practiced by the Apostles, why not at this time? Besides, I affirm that sprinkling or pouring could have been done in the house. Do you deny this? But the baptism did not occur in the house: then the conclusion is inevitable that they were not sprinkled or poured, but immersed."

"But, whether sprinkled or immersed, I feel confident," said the Circuit-rider, "that the children, as well as parents, were the subjects of the ordinance · for 'he and all his' were baptized straitway."

"Now, I think that you will find difficulties equally as great to encounter, in sustaining this

hypothesis, as in the other case. Let us see what you will be compelled to prove before you can reach the conclusions to which you so hastily have come. In the first place, you must show that the Jailer had a family of his own. It would be a difficult task to show from the Sacred historian, that the Jailer had ever been married. The presumption is, that he had been, but there is no certain evidence of the fact; and in the absence of proof, we are left entirely to conjecture; and if you assume that he had a wife and children, we ask for the proof, and this we know you cannot give. If a wife, is she named? and if children, how many? of what sex and age? These questions cannot be answered. That he had, may be possible, very probable, but very far from being certain. The whole of it rests upon mere assumption. Have I not as good reason to assume that 'the Jailer and all his,' the Jailer and 'his house,' were the Jailer and his officers under him, or his servants? Surely these would constitute a house—a family. Many a house or family are made up of such inmates, and

why not this one? Certainly it would not be unreasonable to suppose that the Jailer needed a *posse* to assist him in his responsible duties. But if you insist upon it that 'all his' must refer to his wife and children, you must prove that his wife was then living. Certainly no intimation is given in the record of the fact; and if she was living, that she had been a mother; and if so, whether she was young enough to have been one recently; or that her health would admit of it; and if so, whether the infant was then living. And none of these facts can be shown. Now suppose I should assert that the Jailer's name was Thomas Turnkey, and that his wife's name was Nancy; that he was fifty years of age, and she was forty-five, and that they had been married twenty years, and up to this time had not lived very agreeably together; that they had had five children—three sons and two daughters; the oldest was eighteen years old, and the youngest eleven; and that Paul and Silas, on the night referred to, preached to the Jailer, his wife and children, and that they all gave heed to

what the Apostles taught, and believed in the Lord, and were baptized the same hour of the night!"

"Stop, my good sir! What right have you to assume any one of these things, not to say all of them?"

"What right, you ask me! Why, the same right that you have to assume that the Jailer had a wife, or if a wife, a family, or if a family of children, that there was an infant among them. In the same chapter in which you find any one, or all of these things, I find the names and ages of the Jailer and his wife, the ages, if not the names of his children, and their number; and that all of them were sufficiently matured in mind to 'believe,' to be 'baptized,' and to 'rejoice'!"

"Well, I think that you will find it a hard case to make out all this!"

"I know I shall, but not any harder than the case you have undertaken; and when you dispose of your difficulties, I shall be ready to dispose of mine. The one case is just as easy as the other."

"But I think that you ought to be more serious

on a subject of this character, and not to startle one with assumptions so bold, if not so positively absurd."

"All that I have done is simply to run your assumptions into the ground by an *argumentum ad absurdum*, where I think they are so far buried, that they never will again see the day-light. For this I am not responsible; I only assume my premises as you have assumed yours; and surely a Disciple has equal rights in the empire of logic with a Paido-baptist. But if you are content with the facts in the case, I also am; and if you admit that the Jailer believed in the Lord with all his house, and that he rejoiced in the Lord with all his house; or by changing the terms of each proposition, that all his house, with the Jailer, believed, and that all his house, and the Jailer, rejoiced, I have no objection. And here I judge it is best to let it stand. The Jailer believed, his wife also, if he had one, and his children too, if they had children, each and all believed, and all of them rejoiced in the Lord, who had graciously visited the family with salvation."

"I think, however, that you baptize a great many children," said the Circuit-rider. "It is not safe to receive them into the church at so early an age."

"We have a great fondness for children. The Saviour loved them, and bade them '*to come*' to him. 'He laid his hands on and blessed them.' One of the Evangelists said he '*touched them* ;' perhaps these may have been suffering under some incurable disease, and he may have '*touched*' to cure them. He also pronounces a woe upon those who might occasion one of these little ones '*who believed on him*,' to stumble. We feel assured that they are as capable of believing and obeying the Gospel as those of riper years; and where they are placed under favorable circumstances, I do not know but what they are safer than many adults, and promise to do better. Surely, we should not wish their young hearts to be overrun with evil weeds, before we sow into them the seed of God's word. Besides, it comes with an evil grace in you to object to children uniting with the church, when you

not only take all of every possible age, infants not excepted, found, or supposed to be found, in all the households mentioned in the New Testament. Can you assume that the children of these households were of the one part adults, and the other part infants,—the two extremes, and between these were no intermediate members? Surely, Paido-baptism has a hard time to make out its case. The whole system is so complicated, that the sooner it is abandoned the better. In the apostolic churches, there were children whose sins had been forgiven them, young men who were strong in the Lord, who had overcome the wicked one, and old persons, who had known the Messiah from the beginning of the Christian institution; and these three classes are still found in the church. Children who have sinned need forgiveness, and should be baptized on the profession of their faith in the Lord Jesus Christ."

"Having disposed of the case of the Jailer in so summary a way," said the Circuit-rider, "what will you do with the household of Lydia and others

found in the New Testament? Surely, there must be some evidence furnished, in these cases, of infant baptism, or I have read the New Testament on the subject to little profit."

"As for Lydia, who was baptized with her household, there is no evidence that there was an infant among them. There is no proof that Lydia had any family of her own, or that she was now married, or ever had been. Besides, if she was married, it does not necessarily follow that she had any children, or if children, that there was at the time an infant among them. There were multitudes of families which had no infants among them. John iv. 53, Acts xviii. 8. There are believing households in the present day, and many baptized families; and in them believers only, and consequently adults. As it cannot be proved that there was an infant in Lydia's household, the baptism of her family affords no proof of infant baptism. 'Crispus believed on the Lord with all his house.' Acts xviii. 8. Paul baptized Crispus and Gaius, and the 'household of Stephanus.' 1 Cor. i. 14-16. 'Ye know the house

of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.' 1 Cor. xvi. 15. These first converts in Achaia, and ministers to the saints, could not have been infants. We therefore concur with Dr. Wall, in his History of Infant Baptism: 'Among all the persons that are recorded as baptized by the Apostles, there is no express mention of an infant.' And to the same effect, Martin Luther: 'It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles.' And Bishop Burnet: 'There is no express precept or rule given in the New Testament for the baptism of infants.' And even John Calvin expresses himself still stronger in regard to the most plausible case recorded in the New Testament. 'Luke commends the pious zeal of the Jailer, because he dedicated his whole house to the Lord, in which also the grace of God illustriously appeared, *because it suddenly brought the whole family to a pious consent.*' These are a few testimonies from Paido-baptists in

favor of believers' baptism, and the exclusive practice of Apostles. Now as the law of the institution of baptism is the only rule of obedience, and inasmuch as there is no law which makes provision for infant baptism, then all who practice it do so without authority from Christ. Every positive institution, not sanctioned by Divine precept or Scripture example, is unlawful and displeasing to God; and as the Word of God affords no precept or example for infant baptism, therefore infant baptism is unlawful and displeasing to God. We should be careful not to introduce any new element into the Christian religion. In the blindness of our reason we may neutralize the whole of the Christian institution by foreign ingredients; for whatsoever is not of faith, or of 'the faith, is sin.' And surely it cannot be shown that infant baptism is any part of 'the faith, once delivered to the saints.' "

"But," said the Circuit-rider, "the Church of God from the beginning has always been one society. The Christian Church, since Christ's ascension, is manifestly the same society, continued with

us, and instituted soon after the fall. So Jonathan Edwards taught, and so I believe."

"Strange, that there should have been a Church formed immediately after the fall, and that no mention should have been made of it. What book gives us any information on the subject, and what records or monuments have we of the existence of such an organization?"

"Were not Abel, Enoch, the 'sons of God,' and other pious persons members of the Church before the Flood? Are not the names of some of these worthies spoken of in the highest terms of commendation for their faith and obedience?"

"True, there were believers who were justified at the altar, from the days of Abel down to the Flood, but no mention is made of a distinct organization, called a church or congregation, during the centuries which filled up the space between the fall and the Flood. If there was a church, where was its charter? On what was it founded? What was the door of entrance? and what constituted the qualifications for admission, and what were the ordinances ob-

served, and the system of worship practiced? Surely, if such an organization existed, something would have been said in regard to it. But where the Scripture is silent, we should also be, lest we be wise above what is written. And it should be borne in mind that from Abel down to Noah, and from Noah to Abraham, not one infant is spoken of as having any right or title to any ordinance, political or religious, that God had given to the race. If there was a church during this long period of time, no infants were in it, or else they would have been mentioned. Paul, in the Hebrews, makes mention of a large list of persons who obtained righteousness with God, on the principle of faith; but no mention is made of their children as sustaining any covenant relationship with God, in consequence of the faith of their parents. During the Patriarchal age to the time of Abraham, the longest of all the religious ages, children sustained no covenant relationship with God. This is quite an interesting fact, and deeply suggestive on all the premises."

“Do you then believe,” said the Circuit-rider, “that children dying in infancy were lost? I hardly think that you can adopt such an opinion to make out a favorite system.”

“Be not too rash in your conclusions, nor charge me with entertaining sentiments so much at variance with all that we know of the benevolence of God. I am not responsible for your inferences. All that I now say on this subject is, that they are not in my premises. We are not now discussing the future and eternal condition of infants. They, we suppose, are safe in the hands of their heavenly Father, in despite of any theory, true or false, we may entertain on the subject before us. All that I wish to say is, that during the period spoken of there was no church organization, and no infants spoken of as sustaining any covenant relation with God. Believers, and they only, are said to stand in the favor of God. As to infants, they never sinned actually, and had no need of forgiveness. They felt the effects of Adam’s sin, and were subject to temporal death. But the resurrection will be as

broad as the death; and as by the act of the first Adam, and not their own, they were brought down to the grave; so, by the act of the second Adam, and not by their own, they will come forth from it at the resurrection. For '*all* who are in their graves shall hear the voice of the Son of God, and shall come forth.' The scheme of God's moral government, like that of his physical, shows the utmost harmony and order. There is a gradual ascent from the small to the great, from the humble to the noble and the sublime. If we look into the system of nature, we find first, that all was chaotic and void; then we have the earth's crust formed and arranged to answer the purpose of the Divine mind, in the disposition of the organic masses in regular strata, from the lowest to the highest, so as to bring within the reach of man the treasures inclosed, as they were most needed. Its flora, at first small and scanty, and then, as the soil would admit of it, abundant, to furnish the immense coal deposits. The dips and dislocations which everywhere appear, indicate the wisdom and benevolence of the Creator, in bringing

to the surface and placing conveniently within our reach the hoarded wealth reserved for future and distant ages. But then as there were distinct geological periods before the earth was born into a new existence, so also were there distinct religious periods before Christianity was born. The first forms of life, as might naturally be supposed, appear in vegetables, impressions of which are found in the lowest and the most ancient of all the earth's strata. Then the remains of marine animals, shells in countless numbers, and vast accumulations of fish. Then, in the ascending line, the foot-prints of birds before any impressions of beasts. Then the huge relics of sea-monsters; and lastly, the mammalian tribes. All these different epocha existed before the crowning chapter was placed upon the immense fabric. No bone or fragment of man has hitherto been found in the solid form of the globe, and yet this last and best of all the creatures of God, could have no being, without the solid mass and the organic strata which preceded his entrance. Indeed, each had its distinct and separate formation, and were united together with reference

to him. And so has it been with reference to the different dispensations, which prepared the way for the last and the best of all the Divine institutions, the crowning sheaf of all, the apex upon the pyramid."

At the close of these observations, somewhat extended, and perhaps more geological than theological, there was a distinct pause; and Frank Elliott, who had been deeply interested in the conversation, ventured to remark, that "Progression and improvement is the order of Heaven. Step by step the ladder is ascending, whose feet rest upon the earth and whose topmost round reaches the heavens."

"Well said," replied the Evangelist, "and if we would reach the top of the ladder, we must begin at the first round and gradually ascend it."

"I am fond of these analogies drawn from nature," said Frank, "and I would be glad if you would proceed further in giving us illustrations in this direction." Evangelist then proceeded:

"The primary rocks, in which no distinct remains of vegetable or animal life may be seen, is not more

distinct from the Silurian in which the first traces of being are to be found, as in the trilobite and the lily-shaped crinoid; or the latter from the Devonian or Old Red Sand-stone, the region of the sauroid family; or these and all other successive periods until the earth was peopled by man, are no more to be confounded together or rendered identical, than the different dispensations—Patriarchal, Jewish, and Christian,—that God has successively given to man; nor are these more distinct from each other than will be the everlasting kingdom into which the righteous shall enter."

"You present the world," said the Circuit-rider, "in rather a chaotic condition, morally, before the Flood."

"Yes," said the Evangelist, "from the fall of Adam until the Call of Abraham, indeed, all rests in much obscurity. This was an age of preparation and transition, in a religious point of view. From Abraham to Moses was an age of promise and hope, containing a few symbols and medal prints, or types of the future. And from Moses to John the Baptist,

new specimens of life, religiously speaking, appeared, which crowned the Jewish dispensation, like the multiform varieties in the vegetable and animal kingdoms before the creation of man. And from John the Baptist until the Messiah came, the first TRUE MAN, the SECOND ADAM, the Lord from heaven appears, who was the type of a new race to descend from him; constituting the Church, the bride, the Lamb's wife, the *Eva* of all the spiritual family, henceforth to be begotten into the Kingdom of God and of Christ.

“The former dispensations were made with reference to this one perfect man—Christ Jesus—the only begotten of the Father; and the Church, the bride taken out of his side, was beheld by him only after the sleep of death was past, and he was placed as head over angels and of men—the Head over all things to the Church, which is his body.

“Out of this one man was taken the one woman, the bride, the Lamb's wife; and she has become the fruitful mother of all the children of God from that day until this.

“The age of the creation of man, and the first woman, as indicated by Moses, is not more clearly defined, than is the age which gave birth to a new and distinct organization, called the Church—the Kingdom of God—the one new Man, of which Christ is the head. And he who would go back to the Jewish or the Patriarchal institutions, to find Christianity, or any of its ordinances, might as well go back to the epocha, hidden in chaos, of the trilobite, the lily-shaped crinoid, or the Old Red Sand-stone, to find Adam and Eve. As soon might we expect to find their bones hidden away among the saurian relics, or those of their immediate descendants, Abel and Cain.

“There are those who find the Church of Christ in the family of Adam, and Abel the first communicant; or at least, in the family of Noah, eight souls in all; or certainly in that of Abraham, his sons Israel and Ishmael, and his servants born in his house and bought with his money; or without doubt, in the three millions of his descendants at the rocky base of Sinai, when God gave them his

Law. Each one of these eras has been successively adopted as the true one, for the beginning of the Kingdom of Heaven. But neither of them can be sustained by Scripture testimony, analogy, or any just course of reasoning; and all of them must be abandoned.

“Indeed, neither during the ministry of John the Baptist, nor the mission of Jesus, was the church established. John was sent of God; his mission only lasted about one year, and he waned, he decreased. This star was obscured by the greater light of the Sun of Righteousness.

The Messiah and John both preached that the Kingdom of God was at hand, nigh and at the door; but neither of them saw it set up or organized during their public ministry. Its corner-stone was to be laid in blood. Our David had it in his heart to build a house for the Lord, and gathered the materials, and summoned to his aid many workmen; but the throne must be occupied by Solomon before the Temple could be constructed. It was reserved for Solomon to build the house, from the materials

which David had already furnished; and to add to it the treasures of his own, under his new and glorious reign. So was it in reference to the Kingdom or the House of God. It was the Messiah, in suffering and in sorrow, amidst conflict and strife, warring with Scribes and Pharisees, Sadducees and Herodians, going forth in battle single-handed with Goliath, encountering opposition from the Absalom's of his own household, the Ahithophels of his court, nourishing and encouraging his three great warriors, chief of whom was Cephas; battling with Saul, and covered with dust and sweat, famishing with thirst, in his wars with the Edomites, the Philistines: I say, it is the Nazarene Jesus, in his lowly and oppressed condition, we must contemplate as gathering the ample materials of the Temple of God.

“Jesus, our anointed Lord, embraced in his own person, the sufferings and sorrows, the courage and conquests of David, and the more than kingly grandeur and incomparable wisdom and beauty of Solomon. And it was only when seated on his throne, that he builds his house. He then laid the

foundations deep and broad upon the Apostles and prophets, and commenced the work of constructing the Temple of God.

“The good shepherd then gives place to the king. The teacher becomes the ruler. The shepherd’s crook is exchanged for the sceptre, and the smooth stones of the brook for the sword of the Spirit. It is then that our David sings of One greater than Solomon, ‘Give the king thy judgments, O God, and thy righteousness to the king’s son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. They shall fear thee as long as the sun and the moon endureth, throughout all generations. He shall come down like rain on the mown grass, as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and of Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.'"

As the evening was now far advanced, after singing a suitable hymn, they joined in prayer, and retired for the night.

CHAPTER V.

EARLY the next morning, after breakfast, the Methodist preacher left for Lexington, to attend the Conference. Soon all hands were engaged in making preparation to go to the meeting in the neighborhood, of which in a former Chapter we spoke. The horses were all ready, the day was fine, and along the road many persons had already passed, and the prospects were favorable for a large attendance. Some had come from a long distance, and the whole country was alive for miles around. Radcliffe and his family with the preacher soon left, and as they had but a little distance to go, they soon reached the appointed place. The gathering was large but on the first day of the meeting they could be accommodated in the house. The young preacher

was present, and ready to afford any assistance needed, both in singing and exhortation.

As was customary on such occasions, one or two appropriate songs were sung, in which the whole congregation united. The air was mild, the woods and the fields were green, and the quiet stillness which pervaded all nature, was in harmony with the occasion. There was nothing in the appearance of the preacher to excite interest. His heart was overflowing with love to the Saviour, and zeal for the promotion of his cause; but there was no great depth of learning, no sublime and impassioned oratory, no well-sounded and studied sentences; and yet there was a strength in his reasonings, a pungency in his appeals, and a power in the Gospel which he preached, that was felt throughout his congregation. He dwelt on the love of God, the condescension and sacrifice of the Saviour, the worth of the soul made in the image of God, the design of God, in the Gospel, to restore that image, and the immediate call for submission to the government of Christ. The effect was irresistible; all felt it; and

the good seed sown that day was reaped in an abundant harvest. Each one felt that he had something to do, that he was the centre around which and for whom all things were made. The sun, the moon, and the stars; birds, and beasts, and creeping things; the seasons—all nature gave interest and value to his soul; and chiefly, that one offering made for the sins of the world had invested him with a value which would bankrupt the universe to redeem. He preached hope to the desponding, conciliation to the alienated, and salvation to the lost; and in the name of the Redeemer offered these unspeakable blessings to all who would partake of them.

The result of the meeting on the first day was, that several persons came forward and confessed their faith in Jesus, as the Son of God, and promised submission to his authority.

As the day was nigh spent, in order to give opportunity for all to reach their homes, the meeting was dismissed, with an appointment for the next day at eleven o'clock. In the meantime, the

preacher, with Radcliffe and family, returned home, well pleased with the efforts made, and the fruits they had gathered.

The afternoon was spent in looking over certain portions of the farm; in admiring the beautiful woods and pasture lands, and fine imported stock grazing in them; in visiting the fine spring of water that gushed from the limestone rocks, a short distance from the dwelling; and in rambling near the running brook that winded through the farm, cheered by the tinkling bells of the choice flocks of sheep on the slope of the hill, the lowing cattle wending their way homeward for the milk-maid; and the songs of the cat-bird and oriole that perched in the trees; and as evening was now advancing, along the stream the melancholy notes of the whip-por-will fell upon the ears at intervals, until they reached the hospitable home of Radcliffe.

The evening was spent in cheerful conversation, and in recounting the scenes of the day; and after the ordinary religious exercises of the family, they retired to seek refreshment and rest for the night.

Frank Elliott had been deeply impressed with the things that he had heard, and the stirring events of the day; and though he retired with the family, he found but little rest. His mind was too much occupied with the new and strange matters which so unexpectedly had been forced upon him; and he willingly gave himself up to meditation and prayer, resolving in his mind that he would carefully examine what he had heard, and if it proved to be in accordance with the teachings of the New Testament, to embrace it. He felt himself to be a sinner and in need of a Saviour, and was willing to do whatever he required in order to be saved.

The morning arose beautifully, and having partaken of an early breakfast, the Evangelist and Radcliffe were sitting in the parlor alone, when a young man of intelligent countenance, clad in the simple habiliments of the country, stepped into the room. He was to them a stranger. There was an air of sadness resting on his countenance, and an expression of great earnestness flashed from his eye. The attention of the Evangelist and Radcliffe were

directed toward him. The first words which the young man spoke, as he stood in the door, were "What shall I do to be saved?" Often as these words they had seen and read in the New Testament, they had never before been so struck with their significance and power. They fell upon their ears as the words of the dying, as the last appeal of the condemned waiting the hour of execution, as the cry of despair when the last ray of hope has departed. An indescribable sensation of awe passed over their minds; and they felt themselves transported back to the days of the Apostles. The scene was so primitive, that they almost forgot that they were eight thousand miles away from Jerusalem, and nearly twenty centuries from the time when these startling words fell from the lips of three thousand smitten Israelites. Recovering from the shock, the Evangelist replied in the words of the Apostle, "Repent, and be baptized in the name of the Lord Jesus for the remission of sins, and you shall receive the gift of the Holy Spirit."

The words seemed most apposite, as they were

the same formerly spoken by Peter to a multitude of persons who had made a similar inquiry; and surely, if this stranger had been present then, his voice would have been mingled with theirs, and the one answer would have been as suitable to his case as to the three thousand to whom it was given. The Evangelist uttered them with deep feeling and earnestness; they entered like good seed into good soil, for he had an honest heart, and like one on the eve of a great purpose, or some heroic act, demanding courage and decision, he said:

“‘I believe,’ but my faith is weak;” and looking up to heaven, he said: “‘help *thou* my unbelief!’”

“‘Jesus came not to call the righteous, but sinners to repentance.’ If your faith is weak, exercise it; it will grow and strengthen by use. So did the father of the demoniac, in the times of the Saviour; so the man with the palsied hand; so the poor woman who had spent all her means for human help, unavailingly.”

“My faith,” said he again, “is *very* weak; but by the help of the Lord, I will turn it to the best account; I will obey!”

At the hour appointed, there were seen along the road, young and old, from the surrounding country, gathering together at the place and hour of the meeting. Many had been the prayers from the private closets and the family circle, for its success. The voice of prayer had been heard in the tabernacles of the righteous.

The chapel was too small to accommodate the crowd which had assembled: and in anticipation of it, a rude stand had been erected under the shade of a charming grove of the native forest, and temporary seats had been furnished for the occasion. The Evangelist and his collaborer took their seats on the stand. Several appropriate hymns were sung by the whole congregation; and after an humble and fervent prayer was offered by one of the preachers, in which there was no attempt to catch the ears of the listeners, or to win their praise, no side influences felt to divert the heart of the petitioner from the one object of prayer. There was in it invocation, the giving of thanks for mercies enjoyed, intercession in behalf of all who

were present, confession of sins, secret and open, and deprecations to the God and Father of our Lord Jesus Christ. The effect was subduing, melting, most impressive. The tears of penitence fell from many an eye that day, and the sigh of the burdened heart entered into the ears of the Lord of Sabbaoth, and the low "Amen" floated on the air from the lips of the pious, like the "voices of the blest." Having arisen from prayer, the Evangelist, who had a strong voice, stood up and sung, others joining with him—

" 'Tis religion that can give
Sweetest pleasures while we live ;
'Tis religion must supply
Solid comforts when we die."

Then reading a portion of Scripture, he annonnced his subject for the day: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls: for my yoke is easy, and my burden is light."

The discourse was extemporaneous and free, and occupied about an hour. The speaker did not make the usual divisions and subdivisions of a studied discourse. He was too intent on the main object before him to affect the air of a logician, and yet there was order and unity in his address, proposition and proof, logic and rhetoric, the latter at times prevailing over the former; rather it might be said that the heat developed was a white heat. There was fire, but it was ablaze. It illumined whilst it warmed the heart. He hid himself behind his Master. He stood in the shadow of the Cross, and pronounced the word, "Come." "Come unto ME!" "Who was it?" said the preacher, "that used these words? Who was he? What was his name, his office, his work?" He replied: "It was the Saviour who first spoke these words; he speaks them now. He was the Son of Man, for he was born of Mary; the Son of God, for God was his Father; the Incarnate Word, for he was God manifested in flesh. In office, he was the anointed Lord, the Prophet, Priest, and King of the new institution—the King-

dom of God. But what," said he, "is meant by that word, 'Come'? How often did it fall from the lips of the great Teacher! He himself," he added, "was the 'coming one' of all past ages, the one for whom the world had waited for centuries, the Divine Man who should restore all things. 'Lo, I come,' said Jesus, in prophecy; 'in the volume of the book it is written of me to do thy will, O God.' The word 'Come,'—'Come unto me,' is the language of invitation to the weak. 'Come to me,' he says to the weary, for repose; to the famishing, for food; to the perishing, for relief; to the burdened, for aid. 'Come,' said Jesus to the sheep without a shepherd, here is safety and shelter. 'Come to me,' said Jesus, to the oppressed and enslaved Israelites, burdened by the ritual of Moses, and the heavier yoke of the Elders of the nation. These words were ever on the lips of Jesus; and after his death and resurrection, he commissioned his Apostles to go out everywhere, and say to the people, 'Come, come, for all things are now ready.'"

In recapitulating the labors of the Apostles,

ne told his hearers "that three thousand on the day of Pentecost were invited to 'come' to Jesus, the anointed Lord, and they came. It was like a world in miniature," said he, "coming to Christ. 'How hear we every man in our own tongue,' said they: 'the Parthians, and the Medes and Elamites, the dwellers in Mesopotamia, and in Judea, in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, Jews and proselytes, Cretes and Arabians,' all heard the blessed invitation, and they 'came' to the Saviour. They took his yoke on their necks, they found rest to their souls. It was," said he, "as if the Saviour had gone into all these lands in person, and had bidden them 'come to him for rest.' The Apostles, in his name, did what he would have done in person, had he deemed it best to have been his own and sole preacher, in all lands and in all time." After calling attention to the many cases found in the Acts of the Apostles, of those who confessed the Saviour, and came to him for pardon, he repeated as among the last words of

the Redeemer: “‘The Spirit and the bride say Come, and let him that is athirst come, and whosoever will, let him come and partake of the waters of life freely.’

“‘The yoke of Christ;’ and what,” said he, “is meant by this? The language is figurative. It refers to the government of Christ. He is a Priest, a Ruler, the King of Zion. The world is under the dominion of the Evil one. Christ came to destroy his realm, to dissolve his oppressive rule, to break in pieces and shiver his throne, his scepter, his kingdom, and to put down all rule and authority hostile to his princely reign. ‘To take the yoke of Christ,’ is to acknowledge his sovereignty, to enter into his kingdom, to renounce all subjection to the rebel Prince, and to take the oath of allegiance to him who is Lord of all. To do this,” said he, “you must come to him, come to his ordinances, obey his authoritative commands, and acknowledge his reign. This,” said he, “you can do now. You need not wait till you are fit, until you are better. Come as the demoniac came, to be

dispossessed; as the paralytic, to be healed; as the leper, to be cleansed; the blind, to receive sight. Come, as the guilty, to be pardoned—as the lost, to be found. Come as the Israelite, to the altar, for there he found the name of Jehovah. And wherever his name was recorded, there, said he, 'I am.' Though Jesus, the Anointed, is in heaven, his name he has left recorded on earth, as was the name of Jehovah under the Jewish institution. You need not ascend to the heavens to bring him down, nor yet descend into the earth to bring him up. His word is nigh you. In your heart and in your mouth is the word of faith which we preach. "That if you shall confess with your mouth that Jesus is Lord, and believe in your heart that God has raised him from the dead, you shall be saved." You need not go to smoking altars; no costly offerings does he ask. You need no earthly mediators; nothing lies between you and him but an unbelieving heart. Cast this away—come as a child to a father, as a lamb to the shepherd, and he will by no means cast you out. 'You shall find rest to your souls.' He is Lord of

the true Sabbath; the believer enters into this rest. No rest is there for the wicked. On earth there is no rest but in him. If you ask—

‘Oh! where shall rest be found,
Rest for the weary soul?’

‘It is found alone in Me,’ says the Saviour; ‘if weary and faint, come, and you shall find rest. Burdened and oppressed, there is rest for you. If sick, I will cure you; blind, I will give you sight; lame, you shall leap as the hart; captives in prison, I will break your chains; dead in trespasses and in sins, I will give you a new life—life in my name.’

“Are you poor?” he added; “here are durable riches and righteousness; disappointed in life, here is a sure rock, a safe haven; have you no peace, he is the Prince of Peace; no joy, he will give the garment of praise for the spirit of heaviness.

“The world will say to you—it is all a delusion, stay with us. The formalist will say—you need not make so much ado on the subject of religion; join our church, and you will have good society;

take a pew, and you will be among the respectable; listen to our preacher, he is the most talented in the city; we have numbers, wealth, and influence.' 'Unite with the *class*,' says another; 'become a seeker; thousands have found religion by so doing.' But Jesus says to all, 'Come to *me*, and you shall find rest to your souls.'"

The effect of these bold and pointed appeals was most sensible and powerful. No one could be an indifferent hearer. Each one felt that he was appealed to, and had a personal interest in what was spoken.

It was evident that nothing was said to gain applause, or to court popularity. The one great object was to reform, to sanctify, to save; and whatever could insure these objects was spoken with all the warmth and zeal that the Gospel inspires.

As soon as the preacher closed, the chief singer raised an appropriate hymn, in which the congregation united—

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore;"

and descending from the stand, the preacher stood, waiting to receive any who were willing to confess their faith in "Jesus as the Christ, the Son of God." At once the stranger, of whom we have spoken in this Chapter, came forward, and gave his hand to the preacher, followed by several others, among whom was Frank Elliott. Great was the joy in witnessing the triumphs of the Gospel. At the conclusion of the hymn, another exhortation was given by the young minister present, and others followed, and each of the new converts arose, and in the presence of the congregation confessed their belief in Christ according to the Divine formula, and were received for baptism, amidst the warm and hearty congratulations of the congregation.

In the afternoon, after the baptism of these persons in the the beautiful stream of water near the Chapel, the assembly dispersed, to meet again on the morrow, which, being the first day of the week, a larger assembly collected together, and the exercises, though somewhat varied, partook of the general character of those which preceded it. The

new converts were received into the congregation; and at the close of the services, the Supper of the Lord was administered; and all who shared in the commemorative repast, partook of its sweet communion and its sublime memories.

Such was the character of these truly primitive meetings, which have resulted in so large an accession to the number of the saved in the West and South, and which continues to add so many converts to the ranks of the Disciples. It reminds us of the Apostolic age, when Christianity was yet in its youth, and its bloom and fragrance were like a garden that the Lord had blessed. It was a renewal of the scenes and triumphs of the times of the first proclaimers of the Gospel of Christ. It was a demonstration of the power of that word which won its first trophies over Judaism and Pagan idolatry, and which, redolent with life, was equally potent in breaking down the strongholds of Infidelity, and the popular superstitions of a sectarian age. It was a bold and manly effort for the restoration of original Christianity in spirit and form, and the results were glorious.

CHAPTER VI.

IT was in one of the central counties of the State of Kentucky, that Philip, whom we now introduce to the reader, resided ; he had long been employed as a teacher of a school, and had united himself with a small and feeble party which had recently arisen among the dominant sects ; and by the force of circumstances, he had been compelled to take some public part in their religious meetings, and was now considered by them as an able and successful defender of their peculiar principles. Various were the names by which these advocates for reform were called ; but they chose to receive, as they indeed adopted, the simple designations found in the New Testament, by which to be distinguished. In this they were much opposed, and had to submit to many opprobrious epithets, which they did not

always bear with equanimity or patience. They were remarkable for their zeal and attachment to the ancient institutions of the Gospel, as seen from the beginning; and both in public and private they frequently were called upon to defend their views; and much of their success in propagating them was owing to this fact. But chiefly in the hamlets and country residences, and in the houses of their friends in the villages and towns of the State, they entered into conversation with those who desired to understand or to discuss them. It so happened, that in the town in which Philip resided, and where a small congregation was gathered together, the clergyman of the place had charge of a large, wealthy, and flourishing congregation. He was of the Presbyterian school, and was well indoctrinated in all the dogmas of the Westminster creed, and the theological opinions of the party to which he belonged. He was courteous and dignified, learned and polite, and felt it to be his duty to maintain the standards of the church, and to put down all error. He thought that his task would be an easy one, and

gladly sought occasion to converse with Philip, the recognized champion of the new party. The Calvinistic rigor with which the clergyman held every thing fast, kept up a reverential awe in the minds of his people; and the distance and reserve which he maintained among them, seemed too much in the eyes of Philip to savor of spiritual pride and dogmatism; and yet it must be confessed, that the popular morality of those over whom he exercised his clerical office, formed some apology for it. But Philip could not meet in the system he advocated that spiritual freedom he had found in the New Testament, and which existed in the dawn of Christianity. He deemed it to be a spiritual servitude—milder, but not less objectionable than that which existed under Moses; and quite different from what he had learned from a careful study of the Sacred oracles. He could not think that Calvin had exhausted all the depths found in the ocean of truth, nor did he deem his system the sum of all knowledge to be obtained from the teachings of Christ. And he confidently believed that beyond the

boundaries of the creed, and the symbols of the church, and of all churches, there were truths of the greatest moment lying untouched and unsought. In all of them, more or less, a recognition of what was taught in the beginning, but held so loosely, and taught so vaguely, that even the most learned of the party deemed them strange and heretical when clearly sounded out and defined. We shall have occasion to refer to this, and hope that it will prove profitable to the reader. It will take him back for more than a quarter of a century for the commencement of this new movement; and give him some insight into the principles of that party everywhere spoken against, and which has so rapidly increased in all sections of the West and South.

In the course of the Rev. Mr. Kirkton's visitations, he and Philip met at the house of a mutual friend; and after passing the usual salutations, they entered into conversation on a variety of topics. Both of them were courteous and kind in their manners, and knew and felt what was due to each

other; and in the most unreserved way they conversed on all the subjects of difference, which came up for consideration.

It may here be observed, that in the West a larger spirit of freedom is enjoyed among all classes, in the expression of their sentiments on all subjects of common interest, than in the east; and therefore a greater knowledge of the affairs of the country, and all of its great movements, is found there, than elsewhere. This has been often observed by those who have sojourned among them. Many preachers, and others, have gone to the West, expecting to obtain position at once, by their talents and learning, but have found a class of men they little expected to meet, who at once put themselves on a level with them; and soon gave evidence of their superiority in the knowledge of human nature, and their intimate and thorough acquaintance with all matters of public interest in the country. Graduates from Yale and Harvard; lawyers from Philadelphia and New York; politicians from Boston and Hartford; and preachers and teachers from all the

New England States, have emigrated to the West, with a view of changing public opinion, and moulding the character of the confused elements of the western world. But like the preacher who went to Rome to convert the Pope and returned a Papist, so these have fallen in with the current opinions, and adopted the habits of the West; and have found their whole character changed by their intercourse with society, and their close and daily contact with its master minds.

“But do you really think,” said the Rev. Mr. Kirkton, “that another sect is necessary, when we have such a large number in the ranks of protestantism?”

“I fear,” said Philip, “that you are laboring under a false impression in regard to the objects proposed by the present movement. It is not to introduce another party to those already in existence, but to restore the original ‘sect’ that was everywhere spoken against, and thereby absorb the partyism so prevalent among us. We would not labor an hour to originate or even sustain the proudest

sect already in existence, much less to create a new one."

"This, you know," said Kirkton, "is the old apology for every new religious movement of the age; each leader who raises the banner of reformation, summons to his standard those who desire to return to the old paths, but in the end opens up a new way of his own."

"True," said Philip, "the earnest-hearted see and feel the evils of the present system of things, and would fain introduce a better one, and perhaps they are more skilled in the work of destroying than in reconstructing. But surely it is safer and wiser to attempt a restoration of what was once pure, than to acquiesce in the established order of things, which daily is growing worse. If no movement is made toward that which was 'from the beginning,' it is certain that the evils of the present will never be corrected; and original Christianity can never be restored. It is better to attempt it, and fail in accomplishing all that we desire, than to pursue the popular current, which in the end may sweep away

all that is left of the Divine institution. It has ever been thus in all past ages, when things reached a crisis, and all that was worth preserving was about to be sacrificed, some one has arisen, like Elijah the Tishbite, or John in the wilderness, lifting up a solitary voice for reform. And these frequent checks and barriers have stayed the progress of error, and have given time for reflection and change. We believe that it is owing to such efforts that the true religion still exists, and these men have proved to be the greatest friends and conservators of the truth."

"Aye, true it is, that in former ages, when ignorance so generally prevailed and corruption abounded, there was a necessity for such men and such labors; but we live in happier times; and it seems to me to savor somewhat of vanity, to think that any one can do better than our fathers, or that the wisdom of one is equal, not to say superior to the wisdom of the many."

"This appears to be specious," said Philip, "and we doubt not very satisfactory to most men, who

are content with things as they are, and who abhor change. But a few words will dissipate the mist that has been thrown upon this issue on the grounds you have stated."

"Each age deems its own to be the most enlightened, and the very objections you have started, have been used even in the darkest periods of our history. In the midst of the settled usages of the day, no one is pleased with him who comes as an innovator; and it is hard to convince even the most stupid that they have yet something to learn. What attempt, either in philosophy or religion, has ever been made without some objection—'Wouldst thou instruct us?' 'We are Moses' disciples.' Even in the days of the Apostles, and under their own eyes, errors of a serious nature crept into the church, demanding the most strenuous endeavors to correct and remove them. Doubtless the same objections obtained then, and at every similar attempt since.

"Wisdom will not live and die with us, as it has not lived and died with our fathers; and although we admit that our age is characterized with much

enlightenment, we have something yet to learn. Besides, what vanity is there in the conviction that one may have of the presence of a great revolutionary truth? He may be deceived, without being vain. He may be an enthusiast, without the charge of egotism. And if he lives in an age of inquiry, it is so much the more favorable for him if he is right; and fatal to his speculations if they are wrong. Every one that 'loves the light,' courts investigation. It is only those who prefer the darkness to it, that shuns the light. Besides, all great discoveries have originated with some one, else we should never have known the value of the compass, the art of printing, and the power of steam. Surely the man who conceived any one of these wonders, was so far at least wiser than the multitude, however ignorant he may have been in other matters. The Patent Office is a standing refutation of this old and stale objection."

"What then," said Mr. Kirkton, "would you have us give up all that we know, and embrace as ultimate truth the dictum of every reformer who may

appear among us? We would have enough to do, and our labor would be endless if driven to this extremity!"

"Be calm; truth is never allied to passion, and forms no relationship with prejudice. It is ever modest in its pretensions, and makes no demands upon us beyond what is just and reasonable. What we lose by its reception is our gain; and with whatsoever it assimilates, it only enhances its value. Darkness yields itself up to light, and error to truth. No one leaves an old truth by embracing a new one: if indeed truth can be called new.

"If we rightly comprehend the present religious movement, it is not designed to upset all our reasonings on the subject of Christianity, or to repudiate all the knowledge hitherto attained, but to direct the reason to established facts and admitted principles; and to assort wisely and scripturally the scattered elements of truth found everywhere among us. In short, it is to make the Sacred writings the only and sufficient standard of faith and morality among all those calling themselves Christians.

“There is not a principle for which we contend, but what can be found in the popular creeds of Protestantism, as one of its cardinal truths.

“We would not wish any one to open his mind for the reception of dogmas upon mere human authority; but we should not refuse to hear any proposition which is supported by reason and testimony; and this is the more proper and right, if there be great evils existing which demand redress, and wrongs which ought to be corrected. While, therefore, we would not deem it safe to venture on the whirling current of the Niagara to sound its fearful depths, we would have no objection to sail upon the waters of that noble river, to look upon its scenery, to survey the country through which it runs, and to gather all the knowledge which lies at hand in a tour of observation.

“Truth is truth, no matter from what source it comes; but to us it has no power, unless it is apprehended and received. It needs no prop from human authority; it can stand like a tree supported by its

own roots; but if forced upon us, it produces no convictions and bears no fruit."

"But will you deny," said Mr. Kirkton, "that the founders of most of the dominant sects were men of piety and learning, and called of God to accomplish the great work assigned them?"

"We do not call in question either their piety or their learning, nor yet the sincerity with which they acted; but that they were called of God in the sense in which inspired men were called, we certainly deny. We should not give them more credit than what belongs to them. Their piety was too much the growth of a corrupted Christianity, and their knowledge the result of ancient and dusty tomes, which contained the crystallized teachings of the fathers. And, like the philosophers in the Middle Ages, they believed a thing to be true, not on its own merit, or as the result of experiment, but simply in consequence of the weight of authority by which it was supported. If fifty authors could be found to testify that the moon was made of green cheese, or that a fairy could be produced from

gross matter by alchemy, the question was at once settled.

“Mere position, or office, with us is nothing, truth is every thing. We have learned to separate the man from his own acts, believing that Christianity was designed to redeem man from a base slavery to authority, and to render him inwardly free—free in spirit. Christ does not intend to govern men by a blind attachment to law and customs, but by the free choice of his own heart, under the influence of the truth. We so far reject our only Teacher, when we turn away our ears from him to listen to the voice of strangers, to whom the sheep do not belong. ‘One is your Master, even Christ, and all ye are brethren.’”

“But I am sure,” said Mr. Kirkton, “that your church cannot stand long without a permanent creed. It must soon fall to pieces by its unbridled freedom of doctrine. Besides, it will be wanting in authority, as a thing of yesterday.”

“Without great cardinal truths,” said Philip, “no institution can long stand. We have a creed, one of

the most ancient and comprehensive ; and it has this advantage over all others—it is Divine. Jesus said he would build his Church upon it, and that the gates of hell should not prevail against it. Our creed came from the Father. ‘This is my Son, the Beloved ;’ or, in other words, ‘Thou art the Christ, the Son of the living God.’ On this foundation the Church of Christ rests. A house, a temple, can have but one foundation. On this we build, and only on this.

“The Church is a great spiritual institution. It is not a thing of yesterday. It embraces, in a common brotherhood, all who have ever truly been the disciples of Christ. It extends over the whole earth, and runs back for more than eighteen centuries ; and the Christian to-day is affiliated with the Christians of Jerusalem who heard the word from the lips of the apostle Peter ; and will find fellowship with all in every country and every age, who shall call upon the Lord, both theirs and ours, in all coming time.

“The objection you urge is the same as has been

urged by the papacy against Protestantism. It says, 'You have no apostolic succession, no priestly order, no visible headship, no unity; you are divided into innumerable sects, teaching all sorts of doctrines by all sorts of people. In short, you have neither antiquity or universality. We alone,' say they, 'enjoy all these, and with them, quiet and repose.'

"But what are the answers we give to these bold assumptions? We deny both the fact and the necessity of apostolic succession, believing it to be the veriest cheat that ever was practiced upon the credulity of a people. We show that no priestly office obtains under Christ. The Mosaic institution was monarchical. It had its established official priesthood; and it must be acknowledged that they possessed great influence and authority. But under the government of him who is King in Zion, and Priest of the Most High, all the subjects are advanced to the rank and dignity of 'a Royal priesthood.' We are priests now, simply because we are Christians; and no one is more a priest than

another in the kingdom of Christ. An official priesthood is unknown in the Church.

“ We do not, however, deny but that there are to be found even now in the Church, Evangelists, pastors, and teachers, set apart and ordained for the respective offices they fill. But we deny a regular descent, a chain of succession, or a distinct order apart from the Church, and out of which the Church is to grow. The ministry belongs to the Church, not the church to the ministry. We have no fear of the perpetuity of the great principles we have adopted. The truth will last for ages. It may be turned out of its appointed channels, but it is destined to return. The Church is not of yesterday; it has lasted for eighteen centuries, and will last forever; and with the Sacred oracles for our guide, we shall not be permitted to go far astray.”

“ But why is it,” said Kirton “ that you have disturbed the peace of so many churches, and sowed the seeds of discord and disunion among them? On what principle of piety or charity can you justify such conduct?”

“Wherever,” said Philip, “there is repose, there is death, or at least the image of death. Discussion produces motion, which is one of the signs at least of life. Take any of the overgrown churches of the day, in which there is no diversity of opinion, and no freedom of speech, and there you will find all the indications of spiritual death. Its very theology has fallen asleep. The peace that is the product of such a state of things, is certainly not to be envied. Pools become stagnant for want of motion, and poison the atmosphere by the malaria they exhale. No doubt but that the strange creatures that are fond of the scum and the fetor of these dead waters, feel greatly disturbed if a bird shall skim the surface of the pool, or a stone shall be thrown into its depths. But surely any thing is better than the unhealthy element in which they dwell, and an entire drainage, or a disturbing storm are the best things that can happen to them. So Luther thought; so Wesley; and so we think. How different the results of the first beams of the morning sun upon the old forests! The beasts of

prey shrink back from the light, and seek their coverts, and as it advances upon them, they retire to their dens and caverns ; but how rapturous are the notes of the lark ! how the innocent creatures of the woods come forth to seek their accustomed food, and to partake of the joy and freshness of the morn ! Is the sun to blame for this ? Shall we forbid its rise because of the baneful effects it has had upon some of the dwellers in the forest ? Rather, shall we not rejoice in the gladness which it brings in its light, its freshness, and its dews.

“ We readily grant, that if the different churches among us were, in all respects, what they should be ; if they in faith and worship, in religion and righteousness, were what the Saviour designed, no greater sin could be committed than to sow the elements of discord among them. This was the sin of Judaizers in the times of the Apostles ; and men who sought for leaders, having respect for persons, to obtain their own private ends. These were condemned by the Apostles in their several letters, when the church

was one. But surely there is no parity existing between them and us.

“Besides, you condemn us in the very things which you practice. What popular church would not absorb every other church into its own, if it could? A party church is of necessity a warlike one, and its enemies are all who stand in the way of its universality. It must also be remembered that in the commencement of all revolutions, the elements are greatly disturbed. There are strong foes and friends. And there is no cessation of arms until the parties are either worried out and exhausted, or peace is won. It is not then to be wondered at, that such effects should have been produced upon the public mind, and upon the churches in particular, by the exhibition of such pungent truths —truths so searching and powerful as those which were thrown in among them. Was it not so in the times of the Apostles? Did they not turn the world upside-down, and by the leaven they introduced, diffuse a new principle of life wherever they went? No wonder if the new wine of the kingdom, then

should have bursted the old leathern bottles of an antique theology. It has done so again. Both piety toward God and love to our fellow men justify such a procedure. The sin is in the state of things thus opposed ; and the deeper and deadlier the guilt when it refuses to reform."

"Well, I do not see the necessity for such bold and decisive measures," said Kirkton ; "besides, I doubt not but that if a man is sincere, one form of worship and one religious belief, is just as good as another."

"Deadly sores," said Philip, "require the knife and the probe. We should not heal the sore of the Daughter of Israel slightly; evil will break out again, or be driven to the parts more vital. 'To daub with untempered mortar,' was a sin in Israel, and it is equally wrong now. The timid and the fearful are not to be relied on in times of peril. 'Leviathan is not so tamed.' Doubtless there is danger of excess on both sides of this question ; we may push matters beyond the line, or may fail to come up to it. We should not be wise *above* what

is written, nor fail to be wise *up* to what is written. Our wisdom should square with the meridian of truth, not leaning to one side or the other. Who more bold and decisive than Elijah in the days of Israel's apostacy, unless it was John the Harbinger, who came in the power and spirit of the old reformer. And who more courageous and bold than the Apostles, who could not but speak the things they had heard, no matter what consequences to themselves or others might follow? 'Add to your faith *courage*,' is one of the first apostolic injunctions to the saved. What we most approve among ourselves, we certainly should not condemn in others. The objection you urge is an old one, and was used against the first Christians to a fearful extent. They were denounced for their exclusiveness. They called in question the truth of all heathen mysteries, and the reigning theology of the state. They sought to overthrow their altars, to despoil their temples, and to push the triumphs of Christianity over the ruins of all that was deemed sacred in the empire. This was a bold design, truly, and it met with the

sternest opposition from priest and people. Christianity made no compromise with Judaism on the one hand, or Paganism on the other; and therefore its teachers and followers fell under the displeasure and hatred of both.

“Pliny the younger, polite and elegant as he was, pronounced in these words his judgment upon these men. ‘Those who persisted in declaring themselves Christians, I ordered to be led away to punishment (*i. e.* to execution), for I DID NOT DOUBT, *whatever it was that they confesssd, that contumacy and inflexible obstinacy ought to be punished.*’

“And what was it that kindled the fires of Smithfield, but the ‘inflexible obstinacy,’ so called, of the confessors and martyrs of that day? ‘This man is bold,’ said the magnates who sat in the Diet of Worms, in the case of Luther. And to this boldness was it owing that he won such a triumph, aided and supported by the truth.

“But you say, that if a man is sincere, no matter what may be his religious belief or system of worship, he is safe. This is a very dangerous opinion,

and will not admit of a moment's inquiry into its truth.

“Sincerity is certainly a rare virtue, and in its place much to be admired; but it as often has been on the side of error as of truth. One would suppose that it was equal not only to reason, but revelation itself! Certainly if it obtained, it would destroy all the landmarks between truth and error, sin and righteousness. With this apology in our hand, we may justify and approve all the false systems of religion that ever have existed, and offer a valid excuse for all the persecutions for conscience' sake, that ever have obtained.

“Did not our Saviour teach the Apostles that the time would come when those who put them to death would think that they offered sacrifice to God? And did not Paul do many things before he became a disciple ‘contrary to the name of Christ,’ and thought that he was doing right? When he held the clothes of those who stoned Stephen to death, he did it sincerely, but it was done ignorantly and in unbelief.

“Sincerity is the plaster that covers many a sore, the armor that shields all that is base and wicked from condemnation. Eve very sincerely took of the apple and eat of it from the suggestion of the Tempter; but God as sincerely visited her and her posterity with death in consequence of it.”

“You certainly,” said Mr. Kirkton, “make out a pretty strong case. I would not wish to say that sincerity will convert falsehood into truth, or wrong into right; but does not the Scripture say, ‘Let every one be fully persuaded in his own mind’? I do not see but that if any one shall believe that the system of religion he adopts is true, that he will be saved, provided he sincerely adheres to it.”

“It is too common a practice to quote Scripture more by its sound than its sense. Any propositions, however absurd, can be sustained by this method. The adversary has set an example to this effect, when he would tempt the Saviour to cast himself down from the battlements of the Temple, on the ground that God had promised to ‘give his angels charge over him;’ but in the quotation he adroitly left out an

important item, viz., 'to keep him in all his ways.' Now whether we consider '*his ways*' to refer to God's ways or the Messiah's, it is certain that Jesus would have acted presumptuously to have departed from them. God never promised to defend any one from the consequences of a rash and wicked act; and therefore Jesus would have gone in the '*ways*' of Satan, not in God's '*ways*,' had he, upon the authority of this garbled quotation of Scripture, cast himself down from the battlement of the Temple.

"It is true that every man should be fully persuaded in his own mind, in regard to his religious belief and obedience; but suppose he will not listen to Him who alone has the right to command him. If he is obstinate and unbelieving, he acts not by persuasion, but by self-will; and we know that this is of the essence of guilt and presumption. So Saul, in regard to the Amalekites, acted; so Nadab and Abihu, in regard to the offering of strange fire on the altar; and so David, in numbering Israel contrary to the will of God.

"If we will not make diligent use of all the means

which God has given us to know the truth, and in consequence thereof shall go astray, whose fault is it? The plea of ignorance will not be admitted, when God has given abundance of light on all matters of faith and obedience. It was with reference to the necessary ignorance of the Gentile world, that Paul to the court of Athens said, 'and the times of past ignorance God winked at, but *now* he commands all men everywhere to repent.' The same principle is taught by the Saviour when he denounces the inhabitants of Chorazin and Bethsaida, and also Capernaum, for their impenitence; declaring that their condition would be more intolerable than that of Tyre and Sidon, or even Sodom, in consequence of the superior light they had enjoyed over these ancient cities. Where much is given, much is required, is a law that runs parallel with all God's dealings with men under every dispensation. No man will be condemned if he acts up to the light he possesses, provided he shall avail himself of all the opportunities God has given him to know and do the truth. But if his unbelief shall be the result

of ignorance, when he might have acquired a knowledge of the will of God, his sin not only remains, but will be augmented by it; and thus that much vexed question in regard to the involuntary faith of men, is at once disposed of. There is a necessary relation between faith and testimony, but not between faith and ignorance; and if one shall refuse to examine this testimony, and continue in unbelief, he will suffer the consequences of his own folly.

“But to the passage of Scripture from the letter to the Romans you quoted. The Apostle is treating on the question of meats and drinks, and holy days belonging to the Jewish economy, as matters of indifference for the time then being. The Jewish Christians thought that one day (according to the Mosaic law) was more holy than another; the new moons and Sabbaths for example. The Gentiles, being better instructed, thought that all days, in this legal point of view, were alike. Of course, this does not refer to the Lord’s Day, such as Christianity enjoins. And, therefore, seeing we are not under the law of Moses, but under law to Christ,

he teaches us, or rather those to whom he wrote this letter: 'Let every one direct himself according to his own conscience.' The law in this chapter referred to, is one setting forth the liberty which the Gospel gives us in regard to matters not essential to Christianity, but which may interfere with the rights of a weak conscience or a weak faith. It has no respect whatever to the duties and obligations under which we are placed with regard to the laws and institutions of Christ."

"But I am not yet fully convinced," said Mr. Kirkton, "by what you have said, in regard to the right we have to the full persuasion of our mind in regard to our choice of religion. Paul has urged us to 'prove all things.'"

"This is the very thing that I am trying to enforce. You have only proved *one* thing—and of that you have not made full proof. Paul commands us to *prove all things*. This is certainly quite a different proposition. But let us not err in regard to this precept. Does the Apostle direct us to prove the truth or falsity of all the religious systems

of our day? Then he has enjoined a burdensome, not to say an unprofitable task. The questions concerning

‘Providence, foreknowledge, will and fate,
Fix’d fate, free-will, foreknowledge absolute,’

are not yet settled or ‘proved,’ after all that St. Austin, John Calvin, Jonathan Edwards, and the commentators have written on these subjects; and until these are mastered, it would be a work, not of supererogation, but of downright folly, to plunge into the ‘continents of mud,’ which the theological adventurers have discovered. Some we have known, who have made the attempt; but they have sooner or later gotten into the ‘Slough of Despond,’ from which nothing could extricate them.

“The precept you have quoted from Paul’s first letter to the Thessalonians, was probably designed as a guide for those spiritually-gifted men who had the power of discerning spirits; and whose office it was to try those who pretended to speak by

inspiration, and to direct the Church in their duties in regard to them. So far, then, as such pretenders now appear among us, it is proper, in the absence of such gifted men, to apply the rules laid down in Scripture with which to try all such spirits. 'If they speak not according to the oracles of God, it is because there is no light in them.' 'He that heareth us' (said the Apostles) 'is of God, and he that heareth not us is not of God.' This is the rule by which we are to *prove* all things, viz.: *the word of the Apostles!*

"We fear that this you have not done. You would prove the Apostles by your own preconceived opinions. But the rule is to bring all your religious principles to the word of the Apostles, and candidly 'prove' them by it. Now, to do this successfully, you must thoroughly acquaint yourself with what they have taught, and apply yourself diligently to the reading and study of the Oracles of God. These constitute 'the weights and measures' of the sanctuary; the only lawful standards having the seal of Christ upon them, by which

you are to 'prove' every thing pretending to be of Divine authority. This is a short rule, and easily applied; and every one with ordinary understanding, with the New Testament at hand, may use it.

"You will please to observe that the command is not to believe all things, to think all things, to practice all things, much less to deny all things; but 'to prove all things.' Christianity is a thing of proposition and proof."

"Well, I think that if I am in error, God will show it me," said Mr. Kirkton, "as I have made it a subject of prayer; and the Apostle has said, 'If any man lack wisdom, let him ask of God, and it shall be given him.'

"True, God has given many encouraging promises to his people, in regard to spiritual and temporal blessings, and if we shall place ourselves in the state in which we can plead these promises, he will fulfill them. But we should be careful not to apply them to ourselves unless they are adapted to our cases. Promises are sacred things. We do not

make them carelessly and without due consideration ; and surely God has not done so.

“ Prayer is an important duty—rather a great privilege, and as such should be duly considered. ‘ If we regard iniquity in our heart, God will not hear us.’ Such is the language of Scripture on this head.

“ We would not deny to the believer, before he obeys the Saviour, the privilege of prayer, for ‘ Behold he prayeth ! ’ was said of Saul before he was baptized. But the chief encouragement to prayer is granted to the child of God—the obedient disciple of Christ. To these the Saviour said, ‘ Ask, and it shall be given *you* ; seek, and you shall find ; knock, and it shall be opened to you.’ But watchfulness is enjoined as much as prayer, and usually in the New Testament are joined together.

“ We should ask ‘ in faith ’ what God is willing to grant, and not be irresolute concerning the good things he has promised ; for if we act otherwise, we shall not receive any thing from the Lord. We

should not ask in order to gratify our desires, or to bestow the blessings we seek on our lusts.

“‘Wondrous things’ will be shown us in God’s Word, if we shall pray to him to lead us to the truth, and shall use all diligence in searching into it. And especially will it be so, if we shall ‘do the will of God.’ Upon this condition, ‘shall we know the truth, and the truth shall make us free.’

“I do not know of any deception that the adversary may not practice upon us, when we know the will of God, and seek counsel of him, whether we shall do it or not. His Word is our only law. To this we must come to know his requirements; and if we shall ask of him wisdom, meaning by it *knowledge*, when he has fully declared his purposes respecting us, we may be left in the condition of the old prophet, who was commanded of God ‘To eat no bread nor drink water there, nor turn again to go by the way that thou camest;’ but who listened to a man who said, ‘I am a prophet also as thou art, and an *angel* spake unto me by the Word of the Lord, saying, Bring him back with thee into thine

house, that he may eat and drink water. *But he lied* unto him. So he went back with him, and did eat bread in his house, and drank water. Forasmuch as thou hast disobeyed the mouth of the Lord, thy carcass shall not come unto the sepulchre of thy fathers.'"

"If we will not obey 'the mouth of the Lord,' any false teacher or prophet, any muttering spirit that peeps, may deceive us to our own destruction. This Scripture should be a warning to all those who turn aside from the express commands of God to seek or receive counsel from any other quarter."

"Well, I have charity to believe," said Mr. Kirkton, "that the good of all parties will be saved. There were more tribes than one among the Children of Israel, and each will have a chance for heaven."

"What do you mean by 'charity to believe?' Faith comes not by charity, but by the Word of God. Perhaps, however, you mean that you exercise more lenity toward the erring and the disobedient than others. This may be, after all, a very doubtful

virtue. Charity is, now-a-days, a very large wrapper. Anciently, 'it covered a multitude of sins,' repented of and forsaken; but now it covers all sins unconfessed and unpardoned. This is rather a misnomer. It is an apology for sin. Charity 'rejoices not in iniquity, but rejoices in the truth.' 'The kisses of an enemy are deceitful; but faithful are the wounds of a friend. Open rebuke is better than silent love.'

"He is not your friend who will humor you in all your fancies, and flatter you in your vanities; but he who watches over you for good, who will openly rebuke you if needed. This is better than '*secret love*,' that spares rebuke, lest it may inflict a wound. We should not fear to have our errors pointed out, and ever be thankful for such offices of love. The kiss of Judas was a bitter dreg in the cup of our Saviour's sufferings. How much more to be desired—'Get thee behind me, adversary'—addressed by the Teacher to Peter. Or 'when thou art converted and restored, strengthen thy brethren.' "We cannot say what charity God will extend

toward those who shall err from the truth, after they have done their best to know it. But surely our opinion, whether favorable or not, should be no rule of conduct either for them or us. God is more patient and long-suffering than we can be; but our only guide is his Word. Let us be on our guard, lest in our supposed charity we make the commandments of Christ void, and thereby strengthen the hands of sinners.

“It was Solomon who said, ‘The simple believeth every word; but the prudent man looketh well to his going.’ Faith is a great principle; life and death rest upon it. The world was ruined by credulity, and it can alone be saved by faith, but it must be a faith founded upon evidence—faith in the Word of God.

“To believe every thing, is the sure way to ruin, and therefore a blind attachment to party is fraught with unspeakable mischief. The faith of a Christian ‘stands not in the wisdom of men, but in the power of God.’ Great names too often give currency to great errors; and the wildest vagaries of the imagin-

ation, as in the case of Emanuel Swedenborg, pass for the revelations of God. Do we yield ourself to the guidance of the blind, or sit down with complacency to a table covered with poison and food, and eat and drink without caution and care?

“Jesus would not have us believe on him in the absence of testimony, nor by virtue simply of his own authority. ‘If I do not the works of God, don’t believe me.’ And the Bereans refused to believe an Apostle until they ‘searched the Scriptures’ to know if his statements were true; and they were regarded by the sacred historian as acting ‘nobly’ for so doing. Much of what is called faith now, may be properly called credulity, and is more the creature of accident than of inquiry. It does neither honor to the head or heart, to human reason or divine testimony. We should learn to distinguish between knowledge and faith. They do not necessarily exist in the same mind. No greater mark of folly is it than to affect to believe only what we understand, for faith does not rest so much on knowledge as upon testimony; and therefore is its horizon

wider than knowledge. We know but little, and what we do know is mixed up with prejudice and folly. But faith serves all the purposes of knowledge, and is our safest, surest guide in spiritual matters. ‘It is the glory of God to conceal a thing.’ ‘His knowledge is infinite.’ And therefore we accept his Word as our guide, for we walk by faith, not by sight. ‘We should endure as seeing him who is invisible.’ ”

“But I hear,” said Mr. Kirkton, “that you put great confidence in water baptism. It seems to me very strange that you should attach so much importance to water. I never can believe that baptism is essential to salvation. Besides, you are always dwelling on this subject, and urging obedience to it.”

“It is a privilege,” said Philip, “that every one claims, to be allowed to explain himself on all subjects which admit of debate; and more especially is it so in reference to questions of vital importance connected with the salvation of the soul. It is possible that you have not fully apprehended our

views in regard to the conditions of salvation. Certainly, we are much misunderstood on all the premises submitted by us; not because of any obscurity in our pleadings, or want of care in the advocacy of our views, but simply because they are not in accordance with the popular teachings on this subject; and from the want of a clear conception of the meaning to be attached to the terms we employ. Our language you interpret with the preconceived ideas entertained in regard to the sacred words employed in Scripture on the great subject of salvation. We think their meaning is one, and you another; and in using the language of Scripture on the subject of salvation, you attach to it a meaning drawn from the peculiar system of religion in which you have been educated; and then wonder that we should run into such errors in doctrine, and advocate views so strangely absurd.

“Now let us understand each other; and when we do so, perhaps you will not deem us so extravagant as you imagine.”

“What do *you* mean by salvation?” said Philip;

“as you have interrogated me, let me interrogate you.”

“Salvation,” said Kirkton; “why, it is regeneration by the Spirit of God. It is the grace of faith infused into the soul; or, it is an entrance into heaven at death, and deliverance from the wrath to come.”

“You have given more than one definition; you have made salvation to be many things. I want to know what, in a word, do you mean by salvation?”

“Well, I don’t know any other meaning to be attached to it than to be redeemed soul and body from sin and corruption, and made an inheritor of eternal life. I am sure if I should ever get to heaven, I should regard myself as eternally saved.”

“This is approaching the subject still nearer. If I understood you, then, to be saved, is to enter into eternal life at death, so far as the soul is concerned, and to enjoy a full and complete salvation at the resurrection of the body.”

“Yes, this is my meaning. To be saved body, soul, and spirit in the last day, from all the conse-

quences of the fall, from sin, and death, and the grave.

I am glad that we understand each other now. The Gospel offers sinners eternal salvation to be realized at the last time. This, then, is your view of the entire subject under consideration."

"Yes, this is my belief and hope; and the doctrine is to me very precious."

"You then suppose that we teach that, as an indispensable condition to enter into heaven, and to enjoy eternal life, all men must be baptized?"

"So I have understood you to teach," said Mr. Kirkton, "and to this I never can subscribe. I have no doubt but that every man who does the best he knows, though he may not have been baptized, or immersed, as you call it, will be saved in heaven."

"Well, as I now understand fully your opinion on the subject of salvation, it is but just that you should allow me to give mine; and after I have done so, I will attend to any questions you may propose, and consider all the objections you may offer."

"I will cheerfully listen to all you may now say on this subject, for I feel deeply interested in it."

"In the first place, then, I would observe," said Philip, "that the words, 'Saviour,' 'salvation,' 'save,' and 'saved,' are often found in the Scriptures, and with quite different significations, or rather with reference to different objects. Let us examine a few passages, and arrange them according to the class to which they belong. For want of this, many sad mistakes are daily made on this and all other subjects. We should not be led astray by mere sound instead of sense. Words are to be understood in the connection in which they are to be found, as well as by their true philological import. And first, *Salvation is used for deliverance from outward and temporal evils and dangers.* 'And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will show you to-day.' Exod. xiv. 13. Now what was the salvation which the Israelites were to 'stand still' and see? It was deliverance from the hands of their enemies, the Egyptians. 'For the Egyptians

whom ye have seen to-day, ye shall see them again no more forever.' Thus, after their enemies had been drowned in the Red Sea, Moses and the nation sang, 'The Lord is my strength and song, and he is become my salvation.' This was certainly a temporal salvation from present evil, a salvation of the tribes of Israel from the hand of their enemies. Thus God to Israel was 'a rock of salvation,' 'a horn of salvation.' In vain did they look for salvation from the hills. 'His own arm brought them salvation.'

"In the deluge which swept away the antediluvians for their wickedness, Noah and his family were preserved amidst the general wreck. To this the Apostle refers when he says of the race 'which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were *saved* by water.' 1 Peter, iii. 20.

"The *souls* saved by water were the persons, eight in all, which composed the family of Noah, and the salvation they enjoyed was a deliverance

from the consequences of the Flood, which swept away the world of the ungodly. It was a temporal salvation from impending evils, and had no respect to the eternal salvation, which is promised to the righteous. ‘And Noah only remained alive, and they that were with him in the ark.’ Gen. vii. 23.

“Joshua, Othniel, and others, in like manner, were raised up in times of trouble and distress, and became ‘saviors to Israel,’ to whom frequent reference is made in the historical books of the Old Testament.

“In the New Testament, with a still larger sense, and with a broader width of meaning, it is said, ‘God is the savior of all men, specially of those that believe.’ 1 Tim. iv. 10. In this passage it is evident that the writer intends to be understood as saying, that God exercises a general providence over all men, but takes special care of those who confide in him; and this was a matter of encouragement to those who both labored in the cause of Christ, and suffered reproach. They were the objects of God’s special providence and care, because they ‘trusted

in the living God.' This passage has no respect either to the spiritual salvation of the world at large, or Christians in particular, but simply to the fatherly care exercised in general over the one, and the special protection, in times of trial, which he throws around the other. Not a hair of their heads should fall to the ground without his notice. He who took care of the sparrows, and who hears the young ravens when they cry, would not forget them. Even a cup of cold water given to them, because they were disciples, should not pass unrequited. Such was the interest felt for Stephen amidst the shower of stones which destroyed him, that heaven was opened to him, and looking up, he saw Jesus standing at the right hand of the Majesty in heaven; he who had taken his seat on high as Prince and Saviour, arose and stood gazing on the scene when his first martyr fell under the rage of his enemies to the ground! And when Saul of Tarsus wasted the flock, and pursued the defenseless to strange cities, Jesus rebuked him, and said, 'Why persecutest thou *Me*?' It was this sense of God's care

that afforded such consolation and hope to the afflicted and suffering in all times of persecution, and raised them above the might of their enemies. He was 'a present help in time of need.'

"We will now call your attention to a different class of scriptures, which speak of a spiritual salvation of the soul in the present life, to be enjoyed under the reign of the Messiah. To these we invite your special consideration.

"Of Christ it is said, that he is a Saviour. His very name, Jesus, indicates this. It is the same as the Joshua of the Old Scriptures, and signifies Saviour. But to place the matter beyond doubt, we will introduce several quotations bearing on this point. 'And she (Mary) shall bring forth a son, and thou shalt call his name JESUS; for he shall **SAVE** his people from their sins.' Matt. ii. 21. It was not from temporal evil, from flood or fire, from plague or famine, from 'the thousand ills that flesh is heir to,' that Jesus would save us—but he would 'save his people from their sins.' He is then a Saviour,

in the present life, of the souls of men from their worst enemies—‘their sins.’

“‘For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord.’ After his resurrection and ascension to the heavens, Jesus was constituted both Lord and Messiah. Acts ii. 36. ‘For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together.’ Acts iv. 27. It is doubtless said, previous to his death and exaltation, that he was anointed as a prophet. ‘How God anointed him with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him.’ Acts x. 38. But it was only after he brought his first-begotten (from the dead) into the spiritual world, placing him above angels and men, that ‘God anointed him with the oil of gladness above his fellows,’ or all who had ever had authority or power in heaven or in earth. Heb. i. 5-9. He now sits pre-eminently the reigning Monarch of the universe,

the anointed Lord of angels and of men ; in proof of which he sent down the Holy Spirit, the largest gift in the universe, as the Prime Minister of State, the Ambassador of his Kingdom ; and therefore is it said, that, 'No man can call Jesus **LORD**, but by the **Holy Spirit.**' 1 Cor. xii. 3.

"Observe, it is not said that no one can call him Jesus, but by the **Holy Spirit**—for he was called Jesus by the angel to Joseph—or that no one can call him the 'Son of God' but by the **Holy Spirit**, for the Father revealed him as his Son, (Matt. iii. 17; xvi. 17); but that no one can say that 'he is Lord but by the **Holy Spirit.**' He was crowned Lord of all in the heavens, and no one was authorized to communicate the fact on earth but the **Holy Spirit**, and this he did. Acts, 2d chap. It must not be supposed that by any special influence now, the **Spirit** enables any one to call Jesus Lord. But after the public announcement of his coronation on the day of Pentecost, by the **Holy Spirit**, all men who now recognize him as Lord, do it by the revelation

which the Holy Spirit made to the Apostles, and through them to the world.

“But we will proceed in the further examination of our subject in regard to the spiritual salvation in the present life, to be enjoyed under the anointed Lord, our Prince and Saviour. And first, we would observe that during the sojourn of the Messiah on the earth, he had power to forgive sins. To this he refers, and in proof of the fact, demonstrated it, by an appeal to his miracles. ‘But that ye may know that the Son of Man has *power on the earth* to forgive sins, he saith to the sick of the palsy, Rise, take up thy bed, and go to thine house; and he arose and departed to his house.’ Matt. ix. 6. This would seem to have been an extraordinary privilege, an act of power on his part, though perfectly right and proper, yet needing the strongest evidence for its lawful exercise. Of this he was perfectly conscious; and just as he would not have any one to believe in him on his own assumptions, and in the absence of Divine credentials, saying, ‘If I do not the works of God, don’t believe me,’ so he would not

have his cotemporaries believe that he had authority to forgive sins on the earth without similar evidence. This he gave to the Scribes and Pharisees, who questioned his authority in the premises, in the case of the paralytic; and the numerous works of a similar character justified his claims to the exercise of this high function as in the case of Mary and others. Besides, it will be remembered that the Jewish institution still existed, and was in force, and that ample provision had been made in it for the forgiveness of all sins which admitted of this favor, and therefore it was demanded of Christ that the most unexceptionable proof should be given by him to satisfy the Jews on this new assumption of authority. His resurrection from the dead, after his sacrificial death, and his ascension to the heavens, and the splendid array of supernal powers displayed on the day of Pentecost, were sufficient to silence all objection, and to demonstrate his authority beyond all doubt; but whilst on earth, this was not so apparent; and therefore the appeal on his part to miracles addressed to the senses of men

“He was God, manifested in the flesh, but appearing in the likeness of men. Though equal with God, he did not affect the honors of the Divine Majesty, and usually called himself simply ‘the Son of Man.’ ‘That you may know that the *Son of Man* has power on earth to forgive sins.’

“So rich was he in his extreme poverty, so full of Divine authority, though he had emptied himself; so radiant with glory, though having laid it aside to become our brother-man, that even on earth, when he chose, he could and did forgive the sins of men.

“He was like a prince *incognita*--an heir to the throne of Empire, sojourning among strangers, passing though ‘*his own*,’ ‘who knew him not,’ and scattering the wealth he possessed in right, or held in reversion, among the suffering, the needy, and the guilty.

“He was governed by no published law in the bestowment of his favors. Love has no law. It is a law unto itself. It asks for no prescription. It seeks for no precedent. Like God, who is love, it

sends its rain on the just and the unjust, and causes the sun to shine on the evil and the good. And therefore without faith in the paralytic, but upon the faith of his friends who brought him to the Saviour, he granted him pardon for his conscience, and healing for his body. But in the case of Mary, he forgave her all her sins upon her penitence and kindness, in order that loving him much, she might for the act love him more. These two cases are quite dissimilar, but tracing them back to the same principle, that of love, they are of the same genus. They were the beautiful acts proceeding from that 'love that never fails,' that is ever seeking out new channels for it to flow in, and new objects on which to lavish its wealth.

"But these and similar cases constitute no law to guide us in the application for mercy. They show the benevolence and kindness of the Saviour, but serve as no precedents for us in seeking the forgiveness he is able to bestow. They may offer solace to the heart and keep us from despair, in view of the condition of those 'who fall into his hands,'

without having in all respects complied with the published conditions of pardon. Like David, we may say, either of ourselves or our friends, in 'a great strait, when seven years of famine, three months' pursuit by his enemies, or three days pestilence,' were offered him in choice for his sins—'Let us fall now into the hand of the Lord, *for his mercies are great*, and let me not fall into the hand of men.'

2 Sam. xxiv. 13, 14.

"The Gospel, however, does not deal in negations; it offers positive blessings to men on principle, and we should not of choice throw ourselves upon the uncovenanted mercies of God, however 'great' they may be.

"Our only guide in this matter is the plain and expressed will of the Saviour. In his ever memorable commission given to the Apostles, he commanded them to 'go and preach the Gospel to every creature,' adding, 'He that believeth and is baptized shall be saved.' This is the Divine formula to which we should adhere. The Gospel, believed and obeyed, gives us salvation—a present salvation—

the salvation of the soul. A salvation from the guilt, the power, and the punishment of sin. It is the inward preparation for eternal life. It is the health of the soul to sustain and enjoy the burden of that weight of 'glory to be revealed in' the last time. It is purity of heart in exchange for impurity. It is reformation of life from all unrighteousness. It is the pardon of sin instead of guilt and condemnation. It is hope and joy, peace, and all heavenly consolation, instead of darkness and doubt, and the wailings of despair. It is the earnest of the Spirit, the pledge of immortality, instead of the seal of perdition. It is the soul's marriage to Christ, in view of the rapture and the bliss to be enjoyed at his appearing and kingdom.

"But, as our interview has been extended now for a considerable length of time, it would be better to defer what we shall say on this subject to another occasion."

They parted with the understanding that in a few days they would again meet and conclude the interesting subject on which they had entered.

CHAPTER VIII.

THE summer being now past, Frank Elliott returned home to the city of New Orleans, and was gladly received by his employer and the family, his health and spirits greatly improved and benefitted by the trip he had made, and the recreations of a summer's sojourn in a more genial climate. His whole demeanor was characterized by that gravity and cheerfulness so happily blended in the life of a Christian, and all those kind offices "made beautiful by love." He did not fail, soon after his return to the hospitable home of his adoption, to communicate to the family the happy change that had passed upon him, and the public profession he had made of the Christian religion. Although, at first, Mr. Lovegood and family were somewhat disappointed at his having united with a different church

to that which they attended, yet he gave such evident marks of his piety and purity, that they could not doubt his sincerity, and could not but be pleased with the uniform consistency of his life. Modest, unassuming, and gentle, he nevertheless possessed courage and self-denial to a large degree; and as he lived in a city given to trade and to pleasure, in which the religion of many a Christian had been undermined, or suddenly wrecked, he determined to pursue a life of earnest devotion to the cause he had espoused, and as far as possible to keep himself free from the contaminating influences of society about him. He had been taught to reverence the institutions of religion, to observe the Lord's Day, to read the Scriptures of truth, and to commune in the closet with God in daily prayer; and so long as he continued to pursue this course of life, he knew that he would be happy and useful.

It is easy to fulfill these purposes when all things are favorable, and surrounded by associates and friends under similar influences, and where church privileges are abundant, and the means of religious

improvement are at hand. It is not good to be alone. We need society, and must have it. If we possessed the globe, and had no one to share it with us, we would cheerfully part with the half of it, and hold the other with a feeble hand, for the pleasure of companionship with a single person. Knowing our wants, God has set in the midst of society the Church, which though in the world is not of it, and all who are desirous to live a new life, find it indispensable to unite with and partake of its sacred fellowship, and enjoy its spiritual help.

In the dawn of Christianity, the congregations at first were few and feeble, meeting in retired places, in upper rooms, and far away from the eye and the observation of the world. They had no houses erected for their special use, no stately chapels for their simple but solemn observances, and yet they were happy and enjoyed all the benefits resulting from this organization, and never flourished more, or were so pure, as when subjected to these conditions. In all the large cities in which the Gospel was introduced, there must have been numerous

congregations uniting in different localities, as we not unfrequently hear of the churches uniting in the private dwellings of the first Christians. This was incident to the first movements of the Christian religion. In process of time suitable houses were erected, and when members increased and wealth poured into the Church, the pride and ambition of the few triumphed over the humbler pretensions of the many, and magnificent structures, after the fashion of their pagan neighbors, were builded. But in proportion to this outward display of grandeur, the power and purity of the Christian life diminished; and the world and the Church became affiliated. This was one of the fruitful causes of the apostacy, and the harbinger of the Dark Ages, which for centuries covered the earth, but partially broken by the Reformation of Luther, his compeers and followers.

Frank Elliott attended for a short time the Epis-
copal Church, where he had been formerly accus-
tomed to go, but could not profit by its services,
nor be edified by its cumbrous and unauthorized

forms. He saw but little in them of that Divine and beautiful simplicity which he found in the reading of the New Testament; and such had been the impulse given to his mind in favor of the apostolic Gospel and order of things, that he sighed once again to return to the congregation in which he had so recently been taught the Gospel, and where he thought he could spend his days in peace and in love. But this at present could not be enjoyed, and he at once conceived the idea of seeking acquaintance with others, if any, who had received the like precious faith, choosing rather to meet with a half-dozen Christians to observe the ordinances as they had been originally delivered to the saints, than to sit in cushioned pews, surrounded by the gay and the wealthy, and listen to the sounds of the organ, the voices of professional singers, and the eloquent and studied orations of the most accomplished divines. It was not long before he was gratified. Hearing of a little band of Disciples, meeting in an upper room of a private dwelling in Canal street, he sought his way to it on the next Lord's day; and

though a stranger, he was gladly received among them, and was overjoyed to hear the Scriptures read and expounded, to listen to the exhortations of the brethren, to sing with them their cheerful songs of praise, and to partake of the Supper in honor of the crucified Saviour of the world.

It will be remembered that this was at a time when there were but few Disciples anywhere; and as New Orleans was visited by many persons chiefly on business from the West, they were often compelled to spend the winter months in the city. These, with a few citizens, formed the little congregation of which we speak. As yet no converts had been made among them, no Evangelist had visited New Orleans, and the meetings had not attracted public attention. None, indeed, but members of the church, with the exception of their families, had attended their meetings. In the course of time, an Evangelist spent a winter in the city, and was hospitably entertained by the only member in the little body who could afford it. He preached the Gospel to the people with earnestness.

Several converts were made, and for the first time in many years, in the heart of the city, in the Mississippi, the ordinance of Christian immersion was administered. The scene was truly impressive, and excited marked attention. As the *Levee* is thronged through the day by the busy sailors, draymen, and others, he chose to lead the candidates to the river by night, and with torches and lanterns; the company attracted a large crowd on the quay; and after a short address and other appropriate religious exercises, he conducted them to a suitable depth on the inclined plane, which had been constructed into the river for business purposes, and buried them with Christ in the waters of baptism. Although there were Catholics and Protestants present, and men of every grade and shade, yet the utmost decorum was observed, and the congregation dispersed, saying, “We have seen strange things to-night.”

It was not long after this that on the Lord’s Day morning a number more were introduced among the saved, by a confession of their faith in Christ, and submission to this solemn ordinance; and an event

followed that might have proved a serious one to the Evangelist. Among the newly converted was a lady, who had that day been immersed ; her husband was not present on the occasion, but soon after heard of it. He was greatly exasperated, and determined to seek the residence of the preacher, and visit upon him some act of violence for having thus, without his knowledge, publicly baptized his wife. He, early on Monday, called at the house in which the preacher sojourned, and asked the servant if he was in, calling him by name. It so happened that, as he sat in the parlor alone, he heard his name called, and hastened to the top of the stairs leading into the entry, and seeing a stranger below, apparently pale and foaming with rage, he paused to know what was wanted. He soon asked "If he was the man who baptized his wife on yesterday?" The preacher replied, "that he had baptized several persons on yesterday, among them two or three women, and probably his wife may have been among the number." Having satisfied himself of the fact, by identifying the house and the place, he became furious, and threatened to

punish—if not to kill him; but before he could execute his design, the wife of the preacher, hearing some strange voices and loud words, as uttered by the infuriated man, came and stood by the side of her husband, and by her skill and adroitness she succeeded in disarming the assailant, and shamed him out of his base attempt to imprison the conscience of his wife, and to abuse the preacher who had been honored of God in her conversion. She urged him to consider the matter with reference to himself, to repent of this his wickedness, and follow in the footsteps of his wife, who had set him so good an example. The address with which this was done, and the kind and affectionate appeals made to him, proved effectual, and he retired, it may be, a better man, for he afterward was heartily ashamed of his folly, and expressed a wish to follow the footsteps of his companion in her devotion to the Lord.

Frank continued to attend the meetings of the Disciples, and took an active part in their services, and did all he could to advance the interests of the cause. He frequently invited others to attend, espe-

cially during the visit of the Evangelist to the city. Having been converted to Christianity so unexpectedly by being thrown among the Disciples, he was encouraged in the belief that others might be similarly affected by waiting on the ministry and services of the Church; and though meeting in an obscure place, and few in number—many being exceedingly poor—he did not fail to use his best endeavors to persuade his friends to hear the simple Gospel of Christ, knowing “that faith comes by hearing, and hearing by the Word of God.” He did not reason as many do, that because few in numbers and poor in circumstances, and without any of those earthly appendages which attract the eye and the ear of the multitude, that therefore the Word of God would have no effect; but the history of the past, and his own religious experience, convinced him that the Gospel had a power inherent in itself to reach the heart; and whenever faithfully preached, some minds will be reached, some seed will take effect. In this way Christianity was propagated in early times; and during the darkest periods of the Church, among

the Waldenses, and in Piedmont, Germany, Wales, and England, as well as in America. God will take care of his own Word, and consequences we can safely leave with him. He has a thousand agencies and influences ever at work to accomplish his designs. He has said that "as the rain and the dew descend from heaven, to give seed to the sower and bread to the eater, so shall the word be that proceedeth out of his mouth, it shall accomplish that for which it was sent, and prosper in the thing for which it was intended." It is well known that new hearers are often more easily captivated by the Gospel than those who have more frequently waited on the ministry of the word. This has been often witnessed during protracted efforts for the conversion of the world. Old and hardened sinners, under the sound of the Gospel, are often left to reap the bitter fruits of their disobedience by a harvest of thorns, which not only pollute the soil, but choke the seed and render it ineffectual. By a Divine compensation fearful to contemplate, the Word rejected and abused, becomes the savor of death, ending in death; and the heart

that fails to yield to the sweet solicitations of Christ, will acquire a fearful power of resistance—a stony hardness, which all the dew of heaven will fail to soften, and the powerful truths of the Gospel will be unable to subdue.

Frank, then, was constantly on the alert to bring others under the influence of the Gospel; and therefore among the first whom he sought was Aunt Phœbe. His attachment to her had never abated; and although his circumstances had greatly changed since he lived under her roof, he did not fail to cherish the remembrance of her kindness, and to sympathize with her in her low and dependent condition. He frequently visited and showed her many attentions, and gave her many substantial proofs of his regard. She had now been placed in a more retired and comfortable home; and what, with her own earnings, and the industry and economy she possessed, her situation was one of comparative ease and comfort. He read to her the Scriptures, and often conversed and prayed with

her, and sent her tracts and papers designed to enlighten her mind and improve her heart.

Early on the first day of the week, he called to spend an hour with her, and after the usual devotional exercises of the occasion, he invited her to accompany him to the meeting. This she gladly accepted; as indeed she had such proofs of his sincere devotion, she was anxious to associate with the people whom he so fondly loved, and to hear the new and strange doctrine which had wrought such a wonderful effect on his heart.

“You must not expect, Phœbe, to see a large congregation, or to meet in a commodious house of worship. Our members are few, and as yet we are compelled to assemble in an upper room of a private dwelling. But God is not confined to large assemblies, nor is he worshiped by the hands of men, as though he stands in need of our poor efforts and stately edifices to give dignity and authority to his living word and saving ordinances.”

“Oh,” said Phœbe, “I have seen enough of the world to know that God is a special friend to the

lowly and the humble, and that where pride and display attract the multitude, the Word is too often shorn of its native energy and power. I have long wished to find a people who could rise above these outward appearances of grandeur, and where the poor could meet on equal terms with the rich, and feel and enjoy the consolations of religion without any of those side-influences so destructive to genuine piety. I know," said she, "that it is wrong, but I have often been deterred from attending the house of God because my apparel was put to scorn by the deacon's wife; and when I went, I sought a secluded place in the sanctuary, where I might hear the Word and partake of the privileges of the house, undisturbed by any worldly considerations."

"I have often thought," said Frank, "that if the rich professors of religion knew the effect that their expensive dress and proud apparel had upon the multitude, they would forego it for their benefit. Besides, the Scriptures teach us that gold, and gems, and costly array are wholly incompatible with that humility and self-abasement which Christianity re-

quires. An Apostle has said, ‘My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or Sit here under my footstool; are you not thus partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, has not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to those that fear him?’”

“I do not not think,” said Phoebe, “that I envy the rich; outward circumstances do not make any one happy; but from my experience of the wants of the poor, and the prejudices under which they labor, I think that it would be more becoming in them to spend a portion of their wealth in educating the ignorant and debased around them, and to dispense with their unnecessary ornaments to advance the

cause of religion and humanity. Besides, they can afford to dress plainly. The world would soon learn that it was not from meanness or stint; and the good works which they might do would give them the character of being 'rich' in the highest sense of the word. Too often the poor ape the pride and affluence of the rich, and expect consideration from society by the gew-gaws which they can so illy afford. Much of the dissipation and folly, crime and ruin, that are to be found in this class, may be laid at the door of the rich professors of religion. Whilst they are rolling along the streets in their splendid carriages, or sitting in their elegant churches in a sea of silk and satin, decked in all the glitter and show of Mammon, they little know how great is the mischief they are doing, and what an awful account they must give for the pride and envy, the jealousy and extravagance which others have reaped by the seeds of vanity which they have so carelessly and wantonly sown."

"We should not be censorious," said Frank. "Many do not consider the effects of this display;

and such are the usages of society, and such the force of habit, that many do not give the subject a passing thought; and perhaps there may be as much piety and humility under the gay and fashionable clothing, as under the humble apparel of the poor. Though," he added, "charity might demand this concession in their behalf, there is too much reason to believe that the instances are few who have not been personally injured by this conformity to the manners and spirit of the world. Placing the best construction we can upon it," he said, "it is evident that the influence of it upon others is evil, and only evil, and this should deter from indulgence in this effeminate habit."

"It is certain," said Phœbe, "that Christ was poor and humbly apparelled. His Apostles were fishermen, and his followers humble; and among the last and strongest evidence he gave of his Divine mission, was, that 'the Gospel was preached to the poor.' This was a stronger demonstration of the truth of his claims than healing the sick, cleansing the leper, or even raising the dead."

"I am rejoiced to find, Phœbe, that you are so familiar with the Scriptures, and that they have produced such an effect on your mind and conscience. The lessons you taught me in early life I have never forgotten, and the passages I committed to memory then I retain."

They had reached by this time the private residence occupied by one of the Disciples, and were gladly received by those who had assembled together. Phœbe was seated in their midst, and every courteous and kind attention was shown her, as a stranger in their meeting. There was but little ceremony displayed in the assembly. Each seemed happy to see one another, and all felt the common tie of brotherhood which bound them together as a part of the family of God. Phœbe was pleased with the beautiful simplicity and primitive character of this little assembly, and the air of repose and Christian sympathy and affection which pervaded it; and she could not avoid dropping a tear of joy, when looking around, she beheld the family group, dressed in plain

and simple attire, and receiving one another with such cordiality and love.

The songs of praise were so appropriate; the sentiments sung so scriptural; their language so chaste, that she was captivated by them. She felt what was meant by the saying of an apostle: "Admonish each other in psalms, and hymns, and spiritual songs." The prayers offered from the heart, in direct appeals to the Father of mercies for such blessings as they needed, and thanksgivings for favors bestowed—no attempt at oratorical display—no vain repetitions; but fervent, sensible, and suitable—these found in her heart a warm and affectionate response; and the audible "Amen!" at the close, left in her soul a divine fragrance, as if wafted from the bowers of Paradise. Never had she, until now, understood or felt the meaning of that beautiful and significant word, "Amen," that when expressed from the heart becomes the "so let it be" of any one who joins in the sublime exercise.

The Evangelist read a large portion of Scripture, and gave its full sense and meaning; dwelling more

particularly on those parts of the subject which possessed the largest amount of interest; and at the close, invited all who looked for deliverance, and felt the need of a Saviour, and who believed in his name with all the heart, to arise and confess him before angels and men. Phœbe could not hesitate for a moment; but with a face radiant with light, and a heart prompt to obey, she openly acknowledged her faith in Jesus as the true Messiah—the Son of God—and willingly submitted to the ordinance of Baptism, by which she was admitted among the family of the redeemed. This was a happy day for Phœbe, and scarcely a less one for Frank, who had been the instrument, in the hands of the Lord, of enlightening her mind, and bringing her under the influence of the Gospel of Christ. She soon united herself formally with the little band of the Disciples, and shared with them in all the spiritual blessings of the Kingdom of Christ.

Frank was untiring in his efforts to do good. He seemed to have been brought into the Church to teach us what are the true aims of a Disciple of

Christ, and to reprove our sluggishness. His chief treasury of riches and strength lay in the closet, and in reading the Word of God, with silent meditation and watchfulness. No place to him was so sweet, so comforting, as the altar of prayer. Here, every thought that burdened his heart he would utter; every wish of his soul he made known; every anxiety he expressed; and coming forth from these trysting places of the soul, he went to the business of the day with fresh courage and renewed hope and strength.

He felt that his life, and talents, and gifts—whatever he had—belonged to the Lord who bought him; and the time which he reserved from business in the morning, at noon, and at night, was devoted to self-improvement and for the good of others. He did not wait for the example of those around him, but followed the promptings of his own mind, and the teachings of the Scriptures, and became “zealous for good works.” In the neighborhood in which he had spent his earlier days with Aunt Phœbe, occupied as we already have seen by a very poor and humble class of persons many of whom were dissolute in their

lives, ignorant and degraded, he conceived the idea of visiting, in order that he might instruct and improve them. He called upon, and distributed tracts and Bibles among them. He sought opportunities for giving them counsel, and for prayer. The poor and the suffering, the sick and the dying, were the special objects of his care; and many a heart was made glad by his presence, and rejoiced in having known him.

During the prevalence of the yellow fever, when the city was almost deserted by the preachers of the several churches, and all who could fly to distant parts to escape the danger, Frank remained at home, and assiduously visited the sick and the dying, spending sometimes all night with them; giving them medicine, and discharging all the kind offices which lay in his power. Many were the appalling scenes he witnessed, the heart-lessons which he learned, and the volumes of unwritten suffering which he daily read. But in the midst of all his labors and exposure, his own health remained good; and never did he possess such inward peace and such overwhelming

joy. "Bless the Lord, O my soul, and all that is within me bless his holy name." These words frequently fell from his lips. He would not have exchanged his situation for that of a prince, and felt it to have been the highest honor to minister to the sick, the suffering, the forgotten. "These," said he, "are the Lord's chosen ones; he has left them with us; for 'the poor shall never fail out of the land.'"

The experience which he was now gaining would be of great service to him in future life, though he did not think of it. The lessons which we are taught in this school are sometimes very trying, and but few of us know their use. But God never raises up men for any great purpose, and to be successful laborers in any department of life, without subjecting them to new and unexpected trials. They must not think that strange things have befallen them; all their companions in the great husbandry of the Lord, have thus been disciplined and educated. So was it with the patriarchs and prophets; some of them were sold into Egypt, or cast into prison, tempted and tried, ere they could fill the places assigned them.

Peter and John were scourged; Paul imprisoned, shipwrecked, bound in chains, stoned, and cast out as dead ; and Jesus himself learned obedience by the things which he suffered, and then became perfect.

Frank, by his exposure and labors, at the close of the season was suddenly taken down with the prevailing fever. Phœbe was at hand to wait on him, and he had the best medical attention the city could afford. It was long before any supposed that he would recover, but eventually the crisis came, and he was restored. The season of his confinement seemed to him as a dream ; and frequently in imagination, in his fits of delirium, when the fever was raging, he was among the sick, and speaking words of consolation to the dying. It was truly affecting to hear the words, as they came from his parched lips, of hope to the desponding, and his prayers for the wretched and the suffering.

Several of the convalescent came to see him after his recovery, and they looked upon him as though he was an angel ; and the mutual joy they expressed was most refreshing. It was a long time before he

fully regained his strength, and was able to go out and enjoy the fresh air, and look once more on familiar scenes and faces. How beautiful to him the sky, the flowers, the trees ; all nature wore to him a new aspect, and life assumed a form which it never had before. It was evident that his faith and hope had been greatly intensified during his sickness, and by the impressions made upon his mind in the walks of suffering through which he had passed. He arose with all the benefit derived from the experience he had thus gained, and resolved upon a still more unreserved consecration to God of his life and services.

“I wish,” said he to Phœbe, “to form a more intimate acquaintance with Christ, to make him my constant companion, to drink deeper into the waters of life and salvation. I find in him an infinite fullness. Oh, what heavenly joy do I feel in his communion ! What peace of mind and rewards of conscience when doing his will ! I wish so to live that at death I shall not enter into heaven as a stranger, but as a child, long absent from home, and familiar with all its scenes. I experience fresh enjoyment

in every act of self-denial, and glory in my infirmities, that the power of Christ may rest upon me. The more difficult the task, the greater is my strength; the more feeble my arm, the more certain of help from God. When I visit the poor and wait on the sick, I go away enriched; and the promises of Christ seem to me doubly precious. I find," he added, "that as I place myself in my true relation to Christ, that he, as the Sun of righteousness, shines upon me. 'Forsake me not when my strength faileth.' This is my prayer; and then come the words of Christ, 'I will not leave you comfortless.' When discouraged under the reproaches of others, and feeling ashamed in their presence, the Lord gives me peace, and says to me, 'Fear not the reproach of men, neither be afraid of their revilings.' "

He felt his own solitude at times, and his utter isolation for want of due companionship; for no one was more social in his disposition. His personal friendships were very strong, and therefore the meeting with his fellow disciples gave him particular joy;

and on the first Lord's day after his convalescence, in which he assembled with them to share in their fellowship and partake of their sacred festivities, was to him one of the most exalted and refreshing he had ever felt. He wept for joy. The passage from Luke on the resurrection was read, and his heart burned with rapture when meditating on the words of Christ to the disciples of Emmaus. He arose and said: "On this day the Lord of glory rose. The grave was spoiled of all its hoarded treasures; the sleeping dust of the saints felt its thrill; some were quickened into life by it, and the kingdom of darkness was entered by him who is the 'true light, the resurrection and the life.' He who was crowned with thorns, is now crowned with glory. He who was nailed to the cross, has transfixed death itself. Oh death, I will be thy plagues! Oh grave, I will be thy destruction! Repentance shall be hidden from mine eyes. Think not," said he to his brethren, "think not of your past sins. They are all washed away by the blood of the cross. If they come into your remembrance, they come not

into his who bore them away into the wilderness. The scape-goat that fled to the desolate regions of Idumea and the mountains which hung over the Dead Sea, returned not. All our sins are buried in the rocky sepulchre, and he who arose left them, as he did his grave-clothes, behind. 'I ascend,' said Jesus, 'to my Father and to your Father.' My Father—your Father. Precious words! 'He is my Father,' said the Conqueror, 'and he is your Father.' Then is Christ our brother; he is not ashamed to call us brethren."

"Christ the Lord is risen to-day,
Sons of men and angels say !
Raise your joys and triumphs high,
Sing, yon heavens and earth reply.

"Love's redeeming work is done,
Fought the fight—the battle won ;
Lo ! the sun's eclipse is o'er :
Lo ! he sets in blood no more

"Hail, thou Lord of earth and heaven,
Praise to thee by both are given ;
Thee we greet, triumphant now,
Hail ! the Resurrection thou."

“Involuntarily, so soon as he concluded his short address, they sang these words.

When partaking of the Lord’s Supper on this day, never did Jesus appear to him so precious. “This is my body—this is my blood.” These words fell with unusual weight and solemnity on his heart. The mingled feelings of awe and gladness, of humility and hope, of contrition and gratitude, pervaded his soul. “Surely,” said he, “this is none other than the house of God and the gate of heaven.” During the service, he summoned all his energies to “remember Christ,” the absent and yet present One. He went from the cradle to the tomb, and from the tomb to the Mount of Ascension; and from thence to the throne of the Majesty in the heavens. But chiefly did he gather into a sacred group all the last words and deeds of his crucified Saviour. The council of the High Priest and Elders of Israel—the hall of Pilate—the Garden of Gethsemane—the Cross—the words spoken to the penitent by his side—to the daughters of Jerusalem weeping afar off—to John the beloved disciple—to

Mary his mother—and the “*Elohim, Elohim,*” as his drooping head fell on his breast, and he cried, “It is finished!”

No room was there now for any other thoughts—“Hence, ye profane!” said all these sacred memories, and so said his full heart.

He repeated in silence to himself these beautiful words, and his lips trembled with emotion as the deacons handed the elements to their brethren.

“When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

“Forbid it, Lord, that I should boast
Save in the death of Christ my Lord ;
All the vain things that charm me most,
I sacrifice them to thy blood.

“See, from his head, his hands, his feet,
Sorrow and love flow mingled down ;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown ?

“ Were the whole realm of nature mine,
That were a present far too small
Love so amazing—so divine,
Demands my soul, my life, my all.”

Phœbe had been received into the church; all had become acquainted with her. She was loved on account of Frank, who had brought her to the knowledge of the truth; but now much more when they saw her meek piety and uniform Christian walk. Though poor and dependent, she was rich in faith; and as the congregation was small and knew each other, and valued Christian character above all other considerations, they could not fail to see that they had in her a disciple “in whom there was no guile,” and they cherished and encouraged her as one of the tender nurslings of the flock. It was this close relationship and intimate communion that gave such richness and sweetness to their “feasts of love.” None were disposed to go elsewhere on the Lord’s day, and all felt themselves to be happy and honored in being associated together as a family of Christ.

A little circumstance occurred to mar their Christian enjoyments for a few weeks. It so happened that a Scotch Baptist, possessed of the indomitable spirit of his countrymen, and the rigidity of that party to which he had been attached, joined them—moved by the fact that they broke the loaf on the first day of the week, and enjoyed unusual liberty in their social meetings. No sooner had he united with them, than he felt a proud ambition to show his superior attainments in the knowledge of the Scriptures. He chose every opportunity of rising to his feet, to give expositions of Scripture—mere intellectual disquisitions in regard to church order and discipline—the duty of exhortation—the equality of church members—the superiority of ruling elders over the clerical profession—and closed with a tirade of abuse against creeds, human inventions in religion, and the kingdom of the clergy. He thought that the utmost freedom of discussion should be allowed in the Church. In short, he was for converting it into a debating school, and spoke as if the whole end of the Christian assembly

was to force, by “apostolic knocks,” every one to think as he did; and that uniformity of opinion was the great desideratum in the Christian assemblies. There was something so dogmatical and driveling in his speeches, a spirit so alien to that of the gentleness of Christ, so utterly wanting in all the courtesies and amenities of the Christian life, such a display of egotism and array of proof texts, chapter and verse, with every jot and tittle in each, that it was evident that the spirit of love had been crushed out of him, and nothing left but the bitter rind of controversy to chew upon, and this was ever between his teeth. The effect of his self-inauguration as chief-speaker, among those for whom he claimed such perfect equality, was instantly felt, and for some weeks the church was suffering as if by paralysis. A new element, cold as the frozen North, had entered into the assembly; and had it continued long, death might have ensued. Fortunately, he soon left. The elder who presided at the meeting kept him in check, curtailed his unlawful liberty, and mildly but firmly rebuked

his captious and fault-finding spirit; and the Scotch brother evincing his contempt for the ignorance of the church, and muttering to himself, "priestcraft," "slavery," "one-man rule," and other offensive terms, he left the meeting, and never afterward returned. The elder called upon him at his residence, and sought to teach him the way of the Lord more perfectly, and to infuse in him a more Christian spirit, but in vain. He had sat under the ministry of the Haldanes, had read the works of Glass and Sandeman, and had studied the Bible until it assumed to him a book of proofs for all his speculations; and he could not and would not be taught by any one who thought differently from him. He was exhorted to return to the church, and in company with the brotherhood to mutually share in her communion; but no—he demanded the letter he had brought from Scotland. This was not granted him; and in due process of time, for neglect of his duty as a member of the church, and as a schismatic, he was publicly separated from the flock.

It must not be supposed that all who united with the brethren from this quarter were like him. Many have come among the Disciples who have done honor to the cause, and have sympathized with this great movement; but it must be confessed that the churches were sadly infested by the spirit of controversy which they brought with them, and the rigid adherence to the settled usages of the school to which they belonged. There was an evident want of spirituality and unction in these meetings.

They especially had an utter contempt for the office and labors of a Pastor or Evangelist; and all attempts at the conversion of the world, by the public preaching of the Word. They thought that the teachings of the brethren (often stale, insipid and fulsome), and the exhortations of each other, without light or heat—often didactic lectures, empty expositions, and coarse abuse—that these and the order of worship, exact and punctilious, would convert the world. But unfortunately the world would not come to be converted. And if by chance, any

sensible man entered into their meetings once, they were careful not to venture again. And this exclusive spirit they glorified themselves in. "We are the people." "The Temple, the Temple of the Lord are we!" Not unfrequently, the assemblies were reduced from fifty to twenty, and from this to ten; and finally, the residuum were dispersed, and the whole body became extinct.

It is to be feared that this fierce, wild spirit of religious democracy, to a large extent, pervaded the churches at the period referred to; and it is not wholly dead even now. This may account for the feeble support which those have met with who have devoted themselves to the work of the ministry. The churches themselves owed their very existence to those men, who sacrificed ease, and time, and fortune to the work; and by what singular logic it could be shown that a shepherd should not live of the flock which he had gathered, and still cared for, we know not. It is evident that every important office, relating to one of the chief necessities of society, requires special men exclusively devoted

to its duties. This is true in the Church as in the State. Every government requires and supposes officers. A society having no one to represent it, is as inconceivable as a government without laws to limit and direct its own actions. It becomes at once an anarchy, demanding a leader to redress, to restrain, to reform, or to save.

The office of the ministry cannot be discharged but by men who exclusively give themselves to its work. There are many things, indeed, which can only be done by such persons.

There is a point to which a mixed multitude will go, and no further; each one will take only what is convenient for him, and will stop if positive duty does not compel him to proceed any further. But when a single person has to decide a thing, he will bring his conscience, and summon all his energies and resources to the work. He feels his responsibility to be entire, and his conscience is not frittered down to the fraction of a hundredth part, as if divided among the multitude. The true idea of a ministry, is the embodiment of the wisdom, piety,

and zeal of the church ; and thus it should be made ; and only can it be so when his circumstances are such as to give him the free and unfettered control of his time for preparation and labor in his appropriate work. In any other distribution of labor among the component parts of the body, there will be only the single type of an extremely doubtful thing. The blind will lead the blind, and the ditch will entrap both. Who would not prefer a Phidias or a Powers, to all the chippers that ever struck a block of marble, in ancient or modern times ? And if the rude stone in the hands of the artist requires a practiced hand, a cultivated taste, and a perfect eye, how much more when the mind is the material to be fashioned, and the work is to live for ever ? That many hands are required to erect a temple, all must admit ; the work is various and difficult. Hewers of wood and drawers of water are needed—the quarry must be entered—the rude and rough materials worked. Men of skill and taste must be employed to decorate and adorn the structure. But over all these must be some pre-

siding genius, to plan, and design, and overseer, to carry out and to superintend the work. And what edifice, for beauty of design, for harmony and order, for strength and perfection, can be compared with the Church? And shall this be left to the unskillful hands of neophytes, and the clumsy appliances of the untutored and ignorant?

The work of a settled minister in a congregation is both pastoral and missionary. Some are to be cared for, and sinners sought after. The net must be thrown far and near. The work of conversion shall never cease in the Church. And to disavow the ministry, to lessen its importance, is suicidal to the cause of Christ; and a refusal to do in the name of Christ what he would do in person if in our midst, is a virtual denial of his authority. He went about seeking and saving the lost; and not content with this, he sent seventy disciples to aid him in the work; and after his resurrection, he commissioned the apostles to go and preach the Gospel to every creature, and they gladly received the aid of Evangelists, pastors and teachers, messengers and exhorters; fulfilling

the prophecy that "great should be the multitude of those who would preach the Word."

The ministry is never spoken of as an accidental or transitory thing. It is a fixture in the house of God. It is a Divine institution, and indispensable to the existence and propagation of Christianity. Not only does the apostle say, "Let the elders who preside well be considered worthy of double honor, especially those who labor in word and teaching," but the Scripture says: "You shall not muzzle the ox treading out the corn; and the laborer is worthy of his wages." This saying of the Scriptures was not made simply for oxen, but chiefly for men. If it was a sin and a shame in Israel for a man to muzzle an ox in treading out the corn, how much greater the sin and shame of annihilating the antitype of the ox --the faithful laborer in the field of the Lord. To expect him to labor and give him no food is perhaps a still greater enormity. What would be thought of the husbandman who would not only muzzle his oxen when treading out the corn, but fail to furnish him a crib and food when the labors of the day

were over? Has not this been done in many cases with reference to those for whom specially this Scripture has been written?

There are many difficulties connected with the life of a minister, but little known and less appreciated by the multitude—and among them, that of a meagre and uncertain support is not the least; and especially is this felt by one who sustains the office of a Pastor. His close connection with his flock makes him acquainted with many forms of wickedness and folly, of pride and annoyance, of indifference and contempt, of envy and jealousy, of party feuds and political managements, that others are not so fully acquainted with. The Evangelist sees the Church in a fairer, at least a more encouraging attitude. There are many elements of discord and division that do not reach his eyes, and which he cannot easily credit when brought to his ears. He sees the external union, the Pastor the internal strife. The one subjugates the acts to some visible form of unity, the other the thoughts—and that too by the combined influence of reason and persuasion, and the

power of a meek and humble, but firm and religious life. The Pastor has to lead public opinion, not to form it. He has to conduct where few are willing to follow; to communicate distasteful truths, which are offensive to those who need them most. He has to reach the understanding, the heart, and the conscience, where prejudice, interest, and ignorance—often willfulness—present insuperable difficulties. What would attract some, repels others. What in the one case saves and secures, in the other destroys and scatters; and to all he often speaks in parables, to be interpreted according to the taste and disposition of each of his hearers. Indeed, his life is one great parable, but little understood by the multitude, and only interpreted by the few imperfectly. The Pastor has to do with individuals primarily, and to reach by numbers the entire body. Surely, his work is one demanding much skill and wisdom; great patience and toil. To give some idea of the extent of pastoral labor, we would observe, that all the zeal and enthusiasm, all the ambition and self-denial, which in other callings tend to fame

and fortune, are but the exact measure of that which is embraced in the life of a Pastor; and these are exercised without any of those ordinary stimulants which prompt others to unwonted efforts to reach the object proposed. The uniformity of his labor quenches the fervor upon which mainly depends his success. And how ineffectual to stir up the flames of devotion, when the fire is so nearly exhausted within him by the intensity with which it so constantly has burned. Duties prompted by feeling lose, in the course of time, their urgency; and only by principle, and the teachings of God's Word, and the power of the Spirit, can the life of a Pastor be sustained. Besides, few enter upon this life with any just idea of its difficulties, and but little experience of the waywardness of the hearts of those for whom they labor; and where all is frozen, how feeble the breath to melt and subdue; where a great fortress is to be overcome, how weak the arms already paralyzed by division and revolt! Added to this, how little is the life and labors of a Pastor appreciated. He must be content to live and labor, unknown

and uncared for. The intellectual efforts of the poet, the politician, the lawyer, are at once appreciated, and the world loves its own; but a life of prayer, of self-immolation, of heart struggles, who can see, or seeing, fully comprehend? The very excellencies of his life to many are accounted mean; and the true ground of his success is blasted and barren in the estimation of those whom he would win and reform. How frequently is he regarded as a waster, if not an idler—supported by charity rather than as a debt of righteousness! He is a receiver rather than a giver! A “hireling,” because he brings no corn into the crib, fattens no cattle for the market, grinds no grain for the merchant, and builds no houses for the great. In this materialistic age, the products of the mind, especially of the heart, are to many of no value; and whatever commodity has no exchange value in the market, is looked upon as contemptible; and yet an Apostle sets so little estimate upon the one in comparison with the other, that he deems it a small matter to receive in exchange their “carnal things” for the “spiritual things” he

had ministered to the Church; or, in other words, the food of the soul is of as much more value to the food of the body, as the one is superior to the other! No just proportion exists between the food that perishes and that which nourishes to eternal life.

But it must not be supposed from all that we have said, that the life of a Pastor is without its compensations. He is called to occupy a place of honor and trust, and fulfills the most sacred offices, which have their due rewards. He lives in the region of the highest and sublimest thoughts; and fills his mind with the lore of ages, and the divine utterances of prophets and apostles. His office compels him not to sacrifice life or fortune, or to trench on any, even the smallest rights of humanity; and if faithful to his calling, he finds, both in his private and public duties, sources of enjoyment and profit. In blessing others he is doubly blessed.

And though the discouragements may be great, and the difficulties serious, in the way of a religious life, yet if the mind be properly instructed, and the heart purified, the objects of the Christian faith and

hope are so transcendent, that they cannot fail of affording all the incentives and aids which our circumstances need. "The powers of the world to come" will lend their influences, and break the spell which binds us to the present, and endow us with a lofty courage to bear up under all the trials of the way, and enable us to conquer, and become more than conquerors, through Him who has loved us and who has given himself for us.

CHAPTER VIII.

THE Rev. Mr. Kirkton and Philip met again, and resumed their conversation on the interesting subject which occupied their attention at the close of their former interview.

"I preached," said Mr. Kirkton, "yesterday to my congregatian on the subject of salvation, and I showed that the Gospel was as old as the Fall; and that it was preached to the Patriarchs, and by Moses and the Prophets to the Jewish nation. I found many proof texts to sustain my proposition, and I think that I made a clear case of it. I was greatly refreshed, and my congregation seemed much edified."

"I am glad," said Philip, "that you have called up the subject of salvation again. I see that your mind has been reflecting on the matters discussed

in our last interview; and as you have reviewed your premises, and refreshed your memory with the arguments which sustain and defend them, I trust that our interview will prove profitable to us both."

"There is unity," said Mr. Kirkton, "in all God's plans and purposes for the salvation of men; and whatever was required at one time is always, under every dispensation necessary for the pardon and acceptance of sinners."

"Yes, truly," said Philip, "there is unity in all the plans and purposes of God in the reconciliation and salvation of our race. He is never in haste. He knows the end from the beginning, and all the intermediate steps. His plan is perfect, and he always works according to it; and as for his purposes, we only know them as they are developed. It is in religion as in nature: first the seed, then the stalk, then the blade, then the ripe corn as its crowning glory. Now there is unity in this arrangement, and the purpose is fully manifested in the final issue. But there are many steps lying between the single grain in the earth, and the ripe

corn in the sheaf. Unity obtains in this case between the grain sown and the fruits produced. They are certainly one in kind, but between these there is much variety; but in no case, so far as the conditions are concerned, diversity. The single grain is not the grain produced, but is like it, and belongs to the same species. The one, indeed, is the promise of the other; and therefore the farmer sows in hope, and reaps only the promised harvest."

"Well," said Mr. Kirkton, "was there not a promise made to our first parents in relation to the coming seed?"

"Yes, truly," said Philip, "but the promise and the fulfillment of that promise are not one and the same thing. So far was this from being the case, that four thousand years lay between the promise and its fulfillment. And it was in this promise that the hope of redemption was found. All the piety of the patriarchs, and the service of the Jewish nation, grew out of it. Paul says that the twelve tribes served God night and day, in hope of the resurrection to be effected by our Lord Jesus Christ.

And still further, at Antioch, Paul thus spake: 'And we declare unto you glad tidings, how that *the promise* which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again'; as it is also written in the second Psalm, 'Thou art my son, this day have I begotten thee.' Until Jesus of Nazareth was raised from the dead, 'the promise' made to the fathers was not fulfilled. And between this promise and the coming seed there lay the root, the stalk, the blade, and all the conditions of their growth and full development. We should not confound these with either the seed sown or the first fruits gathered."

"But," said Mr. Kirkton, "there is, nevertheless, unity in all God's dispensations, if not indeed identity. What saved a Patriarch, or an Israelite, now saves a Christian. There have been some unimportant changes in the administration, but the system is one and the same."

"I allow," said Philip, "that there is unity in all God's dispensations, if you mean by unity a one-

ness of purpose in each. But certainly it cannot be shown that the Patriarchal was the same as the Jewish dispensation, or that this was the same as the Christian. There was no Church in the world from Abel to Noah, and from Noah to Abraham, and from him to Moses. The Patriarchal was a family religion, not a religion of tribes or nations. Even circumcision was unknown in the world before the days of Abraham; and no initiatory rite was practiced, because there was no church establishment into which any one was to be admitted."

"As you have referred to circumcision, was not Abraham circumcised in consequence of his faith, and was not this a sealing ordinance?"

"That Abraham believed what God had said, that he should be the father of many nations, and the great ancestor of the promised seed, the Messiah, there can be no question, for so is it expressly affirmed, both by Moses and by Paul; and the latter declares that he 'received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.' Paul does not

say that circumcision was a 'seal of righteousness' common to the nation which should descend from him, but he makes the case a special one. It was 'a seal of the righteousness of the faith which he (Abraham) had while yet uncircumcised.' His faith in the Divine promise was of such transcendant value, and exercised under such a burden of impossibilities, that God placed upon it his seal. The faith of Abraham, like the promise on which it rested, was divine, and was deemed on the part of God worthy of his seal. He claimed it as of his own parentage. No higher honor could have been given to Abraham than this. It was the impress of the signet-ring of Jehovah upon the faith of the patriarch, and there it rests to this day. It never has been repeated, never erased. God does not place two seals on the same instrument, nor did he ever repeat it to any of the posterity of Abraham, with reference to the same covenant. To others, circumcision was but a 'sign'; to Abraham, both a 'sign' and a 'seal.' This stamps great value upon

the 'covenant of circumcision,' and the faith of our father Abraham in the promise annexed."

'But did not the descendants of Abraham receive the rite of circumcision for the same reason that Abraham did?"

"By no means; not even did all his descendants receive circumcision. Females did not, and they were a large portion of his descendants. Only the male offspring of the patriarch received this 'sign,' and in no case for the same reason that Abraham did—both as a 'seal' and a 'sign.' Isaac and Ishmael, Jacob and Esau, each received it; all the males born in his house, or bought with his money, received it; but none of them as a 'seal' of the righteousness of their faith in God. The reprobates, Ishmael and Esau, received it, as the elect Isaac and Jacob; and the male servants of Abraham as much so as his lineal descendants. Besides, all the offspring of Abraham, by Isaac and Jacob, in the male line, were to be circumcised when they were eight days old. How could circumcision be to them a seal of the righteousness of their faith,

when it was impossible for them to understand the promise of God, or to exercise faith in it? The children of the Israelites were circumcised when they did not know the meaning of the rite; but still circumcision could be a 'sign,' not to themselves at the time they received it, but to others, by which they could be known as the children of the covenant, and also to themselves, when in after life they were able to comprehend its meaning. It is not necessary that an instrument should know the 'sign' impressed upon it. The 'sign' is put on it for other purposes."

"But was not circumcision the door of admission into the Jewish Church? If so, it must have been a sealing ordinance."

"In no case was circumcision a door of entrance into the Jewish Church. A birth of flesh—the flesh of Abraham, was the door of entrance into the Jewish Church. If there were any exceptions, they were in favor of servants and others, who stood in such relationship to the Jewish nation that they were treated as the flesh of Abraham. But in

neither case did God demand faith in the subjects. 'He that is born in thy house, and he that is bought with thy money of any stranger which is not of thy seed, must needs be circumcised.' Servant circumcision was as much commanded as infant circumcision."

"But," said Mr. Kirkton, "as baptism has come in the place of circumcision, it only shows that the rite has been changed, but the dispensation is one and the same. The change of the initiatory rite made no change either in the institution or the subjects."

"What, then," said Philip, "becomes of the analogy between the old dispensation and the new? Strange that an analogy should subsist between things differing so widely! Let us look at these strange analogies. All who were born of Abraham in the male descent were to be circumcised. Then all who are born of Christian parents should be baptized, whether male or female! All who were born in his house of pagan ancestry, or bought with his money, of 'any stranger,' were to be circum-

cised; then all children of unbelievers, pagans and Mohammedans, born in the house of Christians, or servants, bought with their money, should be baptized! As servants bought of any stranger were to be circumcised without faith, most of whom were adults, and for the most part idolaters, so servants, bought of Christians from the wilds of Africa, without faith, are proper subjects of baptism. But this would be contrary to your own doctrine, which requires faith in all adults before baptism."

"But," said Mr. Kirkton, "was not the Church formerly a nation, and the servant brought within that nation was thereby brought within the Church; and if it was the duty of the Jewish master to have his servants circumcised, it is equally the duty of the Christian master to teach his servants, and then have them baptized."

"But your analogy does not hold good. The Church is not now a nation. It is a people called out from the nations. No one now is born, strictly speaking, in the Church, but in the family, and they belong rather to the state or the race than to

the Church; and if you say that Christian masters are to instruct their servants, and then baptize them, you give up all you contend for, and the analogy does not hold good between the Jewish circumcision and Christian baptism on this head. Let it be remembered that a child now born in the house of Christian parents, is simply a child of the race, not of the Church; and servants must become "the Lord's freedmen" by intelligently making a profession of their faith in Christ. Let us see, then, who were the proper subjects of circumcision in the Jewish Church.

"1st. Infant children of Israelitish parents, if they were males.

"2d. Infant male children born in the house of idolatrous parents.

"3d. Servants bought of 'any strangers,' at any time after they come into possession.

"In all these cases, females of course are excluded. Now I ask, do you strictly adhere to the analogies in these cases?

"Do you only baptize male children in your households?

"Do you baptize the children of all your servants born in your house?

"Do you baptize all the male servants bought with your money, whether they believe or not?"

"But," said Mr. Kirkton, "do you not allow that the Jewish Church was a type of the Christian Church?"

"Certainly, in many respects, the Jewish institution was typical of the Christian. Indeed, so says Paul, and so we believe. The Jewish Church was a grand font of types, and we do well to learn their signification and import. But in admitting it to have been a type, you destroy your own argument. For the Apostle tells us expressly, that the 'Law being a shadow of good things to come, and not the very image of the things, could not make the comer thereto perfect.'

"The law was a 'shadow'; but who will confound the shadow of a house with the house itself? Be-

sides, the shadow of a house gives but an imperfect representation of the house itself.

“The law was an ‘image’; but not the exact image of the thing which it exhibited. And why confound the imperfect image of a man with the man himself?

“If so disposed, I could easily trace a resemblance between the relationship of a Jewish child and a proper subject of baptism; but it might be more curious than edifying, and yet there is some ground for it in the New Testament. As for instance, a child born of Abraham by virtue of his flesh, was a proper subject of circumcision; so a child ‘born of the Spirit’ is a proper subject of baptism. As a birth of flesh entitled the subject to the one, so a birth of Spirit entitles the subject to the other. The one was a carnal, the other a spiritual institution. Faith has now taken the precedence of flesh; children of the promise are heirs of God, because they are born not of the flesh, nor the will of man but of God. ‘For ye are all the children of God by faith in Christ Jesus; for as many of you as have

been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

"But," added Philip, "if circumcision was a 'seal' as well as a 'sign' to all the descendants of Abraham, and if the covenant of circumcision and the new covenant are one and the same, then how does it happen that all the Jews who were baptized, received another seal and sign in this institution? Is it not an unheard of transaction that the same covenant should receive at different times diverse seals, and by the same hand? Did any instrument of human origin ever receive such a two-fold seal? Besides, what is the design of a seal but to confirm and ratify an instrument? If circumcision confirmed the old covenant, and the Gospel institution is the same, then baptism is another 'seal,' annexed after two thousand years had passed away. It is certain that circumcision did not present a barrier to any

Jew in receiving baptism. But it ought to have done so, if the Jew already was in the Church. The very fact that he was baptized, showed that a new institution was set up, and the old one had passed away. No two divine religious Institutions ever did or can exist at one and the same time. Even Nicodemus, a ruler of the Jews, could not enter the kingdom of God but by a new birth—a birth of water and of Spirit. If the Jewish kingdom and the Christian were one and the same, then Nicodemus by being in the one was in fact also in the other. And the same may be affirmed of all the Jewish nation. But John the Baptist, Jesus, and the Apostles, all preached that ‘the Kingdom of Heaven was at hand,’ at the door, and called on the Jews to prepare for it, and by a ‘new birth’ to enter into it. It seems strange that the Jewish Church was the Church of Christ, and yet that Church crucified its Lord! The children of the covenant put to death the heir! Surely, it demands a great stretch of the imagination to believe they are one and the same, only with different ‘seals.’”

"But," said Mr. Kirkton, "had not the Jewish institution a Mediator? was not God the father of the nation? had they not religious observances? did they not sing the praises of God, and offer up prayers? In short, had they not all the elements of true religion among them?"

"It is true they had a Mediator, but this Mediator was Moses, not Christ. God was their father, as he was also their king. They had religious as well as civil institutions—indeed, they were a politico-religious nation; but all these did not make them one and the same with the Christian Church. Circumcision, the Passover, or Feast of Unleavened Bread, animal sacrifices, altars of brass, the Tabernacle and Temple, the solemn worship of the nation, differed as widely from the services of the Christian Church, as the worship of the Church on earth differs from the worship of the redeemed in heaven.

"Paul, in his second letter to the Corinthians, has clearly pointed out the distinguishing features of the two institutions. The one was the ministry of condemnation, the other of righteousness; the

one was written on tables of stone, the other on the fleshy tables of the heart; the one is the letter that kills, the other the spirit that gives life; the one was the ministry of death, the other of life; the one came from Mount Sinai in Arabia, the other from Mount Zion. The law had its outward glory: Its author was glorious, its appendages glorious, its nature was glorious; but the Gospel was more glorious in all respects than the Law. Its advent, its blessings, its forms, its permanency, its privileges, were all superior to those of the Law. To say that these two were identical, is to say that Moses and Christ are one; that condemnation and righteousness, the tables of stone, and the fleshy tables of the heart, that letter and spirit, death and life are one. That Sinai and Mount Zion are one and the same; that the Red Sea of deliverance and the baptism into Christ are one; that the manna and the 'true bread' which came down from heaven are one; that the waters of Meribah and the river of the waters of life are one; that Israel according to the flesh, and the children of Abraham by faith are

one; that Canaan into which the tribes entered and the everlasting rest of the saints in heaven are one; and that the old covenant with its sensualistic promises, and the new with its better, because of its spiritual, promises are one; and that the Jerusalem of David and Solomon is the same as the Jerusalem which is the mother of all Christian churches; and that the Temple on Mount Moriah is the Temple built upon the foundation of Prophets and Apostles, Jesus Christ being the chief corner-stone."

"It cannot be denied," said Mr. Kirkton, "that the same terms used in Scripture to represent the Church of Christ are employed with reference to ancient Israel, and this shows that they are one and the same. God has always had a people on the earth to serve him; and the Church is one unbroken family under all dispensations."

"We should not be misled by names," said Philip. "Doubtless the Old Testament has furnished us many of the sacred words by which both persons and things are designated under the New Institution; but this does not identify them. The

whole alphabet and nomenclature of Christianity are to be found in the typical persons and things of the Jewish religion. 'Chosen,' 'saints,' 'priests and kings,' 'sons,' 'saved,' 'redeemed,' and many other words found in the New Testament, have all been borrowed from the Old; but if we make the one identical with the other, where is the type and the antitype? Where is the 'true Israel' as distinguished from 'Israel after the flesh?' Where the circumcision in the flesh in contradistinction with the circumcision of the spirit—the Law that came by Moses and the Law of the Spirit of Life by Christ Jesus? To be born of Abraham was sufficient to authorize any one to claim a birth-right in the kingdom of the Jews; but to be 'born again,' is deemed necessary to enter into the Kingdom of God. So taught Jesus to a ruler of the Jews, a teacher in Israel, a pious Hebrew, who felt assured that he already was in the kingdom, and in whose apprehension our Saviour spoke in parables, when he urged the necessity of the new birth. Even Paul, a 'Hebrew of the Hebrews,' could not

enter into this kingdom without dying to the Law, being crucified with Christ, buried with him in the waters of baptism, and rising to walk after a new manner of life. And so John tells us, that 'to as many as received Jesus as the Messiah, he gave power (authority) to become Sons of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Peter also speaks to the same effect, 'Being born again, not of corruptible seed, but of incorruptible, by the Word God, which liveth and abideth forever.' It is this 'new birth' that constitutes us the 'true Israel,' and the children of Abraham, whether we be by natural descent Jews or Gentiles."

But as the parties met chiefly to discuss the subject of salvation, and had been diverted from it by a variety of questions which appeared to lie in the way, it was thought best to dispose of them before they could more fully enter upon the theme which chiefly occupied their attention at the close of their former interview, and at the commencement of this. In a free conversation it is not desirable,

and scarcely is it practicable, to select any one topic and discuss it; and the natural course probably is the best, to follow any train of thought that leads in the direction we wish to go. But as there were other matters still bearing on this subject, that needed some attention, it was thought best to consider them at once.

"I think," said Mr. Kirkton, "that the Gospel was preached in Eden—certainly as far back as Abraham; and Paul declares that it was preached in the wilderness of Arabia; and if this was so, I should like to know whether it was not identically the same as preached by the Apostles?"

"That a promise of future deliverance by the seed of the woman was made to our first parents is very certain; in other words, that 'the seed of the woman should bruise the head of the serpent.' This, we suppose, had reference to the Messiah. It is also affirmed by Paul that the Gospel was preached not by Abraham, but to him. And you will observe the way in which it was preached. 'And the Scripture foreseeing that God would

justify the heathen through faith, preached before the Gospel unto Abraham, saying, 'In thee shall *all nations* be blessed.' It was God that made this promise to Abraham; it was thus recorded in Scripture, 'that God would justify the heathen through faith.' It was not a proclamation made to the world, but simply the joyful news made to Abraham, 'that in him and in his seed (which was Christ) all nations should be blessed. This was repeated to Isaac and Jacob, heirs of the same promise; and afterward limited to Judah, to Jesse, and the son of Jesse—David, through whose line of ancestry the Messiah should descend. This is all of the Gospel that was preached to Abraham—simply a promise concerning his 'seed,' the Messiah in whom the nations should be blessed. Now it was reserved to the days of the Messiah for 'all nations' to hear the joyful sound of that Gospel which brought this blessing of salvation to them. This was 'foreseen' by all the prophets, many of whom, like Abraham, desired to see the day, and Him who should introduce it; 'of which salvation

the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto them it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things (also) the angels desire to look into.'

"So far then from the Gospel of Christ being preached by the prophets, they 'searched diligently' to know the times and the manner in which it 'should come unto' those for whom it was designed. They were assured that these times were suspended upon the sufferings of Christ and the glory that should follow—until these events should occur, these 'times' would not follow; and it was expressly revealed that '*not unto themselves, but unto us,*' living under the reign of the Messiah, they anticipated

'the things' which are now 'reported unto you by them' (the Apostles) 'who have preached the Gospel with the Holy Spirit sent down from heaven.' And so hidden were these things from angels as well as men, that even they 'desired to look into them.' We now say emphatically, that since the world began, until after the sufferings of Christ and the glory that followed, the Gospel of the grace of God for all nations never had been preached by any one."

"This to me is marvelous indeed," said Mr. Kirkton. "Did not Jesus and the Twelve preach the Gospel to their countrymen? Is it not expressly declared that they did so?"

"True," said Philip, "they preached the Gospel—the Gospel of the Kingdom—to their countrymen; and the Saviour, in parables, in promises, and in prophecy, announced the future privileges and blessings of his reign; and by constant calls for repentance, he prepared the Jews for it. But during his ministry on earth, the Kingdom was not established, nor could the message of the Gospel issue

from his throne until the King had ascended to his holy hill. It was then that the Word should go forth from Jerusalem. The act of coronation must precede the proclamation; the message of pardon to the guilty, as an act of clemency, must come from the crowned monarch; and until his sufferings were accomplished, and he had been raised from the dead, Jesus gave no commission to his chosen Apostles to 'Go and proclaim the Gospel to every creature'; the Gospel of salvation to the nations of the earth. And so important was it that they should obey his instructions in this matter, that they were commanded to tarry in Jerusalem until they should be endued with power from on high. None of the Apostles attempted to execute their commission in preaching the Gospel until the day of Pentecost had fully come, and until power from on high, from the throne of the Majesty in the heavens, had descended upon them. What a concentration of promise and prophecy terminated upon this day! It was the focal point of all the rays of divine light, reflecting on the heads of the Apostles in cloven tongues of fire.

The Apostles on that day became the centre of all the radii of the inspired predictions of patriarchs and prophets since the world begun, when they spoke 'of the glory that should follow' the sufferings of the Messiah. That glory commenced with his resurrection, as the great demonstration of his divine mission. Another accession of glory was seen in his ascension to the heavens; but the grand consummation was witnessed when the Holy Spirit was poured out from on high on the Apostles; as the fulfillment of that prophecy in Joel. 'And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit.'—'And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and to the remnant whom the Lord shall call.'

“This outpouring of the Spirit, these floods from on high upon the thirsty; this baptism of the Holy Spirit, was the fit and sublime act which consummated the great drama of Redemption now accomplished by Jesus Christ. It was the ‘oil of gladness’ poured upon the head of the great High Priest in the heavens, and running down over the skirts of his garments. Like the precious ointment upon the head, that ran down upon the beard of Aaron, that went down to the skirts of his garment; as the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.”

“Truly,” said Mr. Kirkton, “this was a grand event; and it is possible that sufficient attention has not been paid to it. I see, now, why you so frequently direct your hearers to the day of Pentecost. Never have I seen, until now, the grandeur of that day, and the important era which it celebrates. Hitherto have I regarded it as one of the supernatural occasions, to be classed with those which attended the mission of Christ and his Apostles,

but of no greater value than either of those which are recorded in the New Testament."

"I am truly happy," said Philip, "that you concur with me in the value to be attached to the events of this day. No day like it had ever occurred in the history of the world in all God's dealings with our race. It stands out as the most signal era in the whole compass of the Divine administration; and as the giving of the Law on Mount Sinai was but the consummating act in all the dread appendages which accompanied it, and gave interest and signification to them, so the word of salvation preached by the Apostle Peter, and sustained by his compeers, under the ministrations of the Holy Spirit, was the great consummating act in the whole drama of Redemption. It served to explain all that was meant by the promises made to Abraham, Isaac, and Jacob, and the predictions made by the prophets in reference to the mission of Christ, his sufferings and death, his resurrection and ascension, and his coronation in the heavens. It was the beginning of a new Dispensation, the commencement

of the Kingdom of God on earth; and the first demonstration of the regal authority of Jesus, as the anointed Lord, over angels and men."

"But why do you press so frequently," said Mr. Kirkton, "these things on the public eye and ear, which when once stated seem to be so obvious and well authenticated? Is there not hidden under this an affectation of originality, or at least a disposition to force public attention upon it?"

"I do not know," said Philip, "of any but the Disciples who have given such prominence to these great events, and who by their industry, and reverence for the sacred Scriptures, have fairly won the right and the privilege of calling public attention to them. We have done so without presumption, or the charge of arrogance, since we have not taken for granted that which needs to be proved. In order to appreciate the success we have met in elaborating these truths, and in defining their obvious limits, you should place yourself on a level with us; not only by repudiating all error, but in acquiring the necessary information, which will enable you to

judge of the value and importance of the truth as it is in Jesus."

"But do you really suppose that these well-defined truths have not been seen by others, as well as yourselves?" said Mr. Kirkton.

"By no means; the scattered rays of truth on this subject, have been seen by many, but their bearing upon the beginning of the Gospel, the commencement of the reign, and the constitutional announcement of the Gospel, fully and forever, we think have not appeared so obvious to the minds of men, until they had been intelligently developed by those who, in these latter times, have dug for the old foundations, and have separated the stones of the Temple from the rubbish of ages. We wish to claim no preëminence, and have no ambition to secure applause, as though we possessed superior talents or attainments to others. But why may not one be so fortunate as to seize upon a hidden truth and present it in a new attitude, hitherto unknown or forgotten?"

CHAPTER IX.

IT must not be thought that the life of Frank Elliott was without its struggles and its temptations. This could not be supposed of any one in his onward journey to the better land. The heart struggles and weakness of faith, the poisoned arrows of doubt, the temptations from within and without, all must experience—and he was not free from them; indeed, he feared that his case was a peculiar one, and what made it appear so to him, was the life of almost utter isolation he led, and the want of that close and intimate companionship with old and well-tried Christians, who might afford him counsel and aid, and help him over those difficult and unexpected passes which a young disciple of Christ fails not to encounter.

In our Church relationships, it is possible for us

to unite in all the services of the Sanctuary; to attend all the social meetings of the brethren; to engage in their worship, and yet fail to know each other, or be fully known.

Too frequently, in the most intimate fellowship in the house of God, there is an assumed air of piety—a mock solemnity—which hides from the eye the inner life of each other. A tone of voice suited to the conventicle, or thought to be so; a mode of speaking or praying at war with all that is natural and simple, and which in the eye of God must be peculiarly offensive. The more it is assumed, and the greater the effect upon others, the greater the sin against that simplicity which is due to Christ. All mannerism in the eyes of God must be offensive, as indeed it is so in the eyes of all sensible men. Long prayers for effect, studied phrases to catch the ears of the vulgar, all pedantry affecting the true intent of worship, should be avoided, and "truth in the inward parts," should be most carefully observed. How few men truly pray for such things as they really feel that they need. Many pray from

habit—often the mere repetition of a stereotyped petition, to which use and custom have familiarized them, but which give no true idea of the inward feelings and pressing wants of the soul. I could wish that all Christians would first read the Scriptures, meditate on them, carefully look at the state of their own minds, consider their real present wants, carefully survey the field of trial and temptation in which they are placed, and then pray only for such things as they absolutely need; and that their words should always be the true exponents of their thoughts and desires.

The prayer-meeting is often the least edifying and comforting of all meetings we attend; and why? not because they are in themselves unfavorable to our growth in grace, and Christian knowledge and experience: they are eminently so when properly understood and managed. Let me show to the reader a popular prayer-meeting; perhaps this may not be needed, as he has often seen one, and felt how inadequate it is to meet the necessities of our nature.

The evening has arrived for the social prayer-

meeting. Fresh from the workshop, the counting-room, or the domestic employments of the day—without any preparation or thought—without any sense of religious obligations—many leave their homes at the accustomed hour, and carelessly walk to the house of God. The spirit of the world they carry with them ; the rust and rime of which are so strong, that no feelings of devotion can break through them, and no ordinary power can penetrate or remove. With this benumbed and frigid state of the soul—frosted, iced, and paralyzed—they go to the gathering place of the friends of Christ ; perhaps not one, of all present, touched with the fires of devotion, or glowing with the love of God, or the fervors of true Christian worship. They go to pray with and for each other, and expect to kindle the smoldering fires within by a sort of pyrotechnic spirit of devotion—“the strange fires” of a false piety. It is as if the soaked and heavy branches from the marsh-moor, would kindle at once into a blaze by being put on the hearth, or that icicles broken from the roof, placed side by side, when the thermometer

was below zero, would melt and run away in streams. If a particle of fire is in any one heart, instead of setting others in a blaze, it is more liable to be extinguished by the frost and cold with which it comes in contact. The pastor reads a portion of Scripture, perhaps not suitable for the occasion; a song is read prosingly, but with due sanctimoniousness—and it is a very long one; the tune is ill-adapted to the words, and sung in a dull, stupid, ignorant, inharmonious, and undevout manner, the influence of which is like a drenching rain on the ashes of devotion, and of course extinguishes every remaining spark within and chills the latent heat which it possessed. A brother is called upon to pray: a part of the brethren kneel, some of them stand up, the greater number sit still, and bend their proud heads; and others look vacantly around, and feel no interest in the services at all. What a mere sham—a miserable caricature of worship. How perfectly shocked and outraged would be the piety of a Moses, or Isaiah, or Daniel—Paul the aged, or Stephen the first martyr, at such an exhibition of piety! How

angels blush at such a sight, who in the presence of God vail their faces, and cry "Holy, holy, holy is the Lord God Almighty." They turn away from such a scene as unseemly and disgusting. To say the least, the outward expressions of order and worship should be observed in the house of God, and some uniformity ought to be observed in all our acts of worship ; to stand, to kneel, are both allowable in prayer ; but to sit, to loll, to gaze about, to manifest utter indifference to all that is said and done, betrays a mind unsanctified, and dry as dust or dead to all religious feeling and obligation. The prayer is said, and what is it, but the thousand-fold repetition of the same old thoughts, and the same old style and order ! the very words as familiar as the songs of the nursery, or the compliments of the day. And whatever may be the occasion, the actual state of the congregation, the wants of any one present or absent, or the real condition of the petitioner, it is all one, the prayer by rote has been familiarized, and it must be spoken—every word, every sentence ; and the whole as dry as the unharvested crop of the last

year's prairie. Is there any sense or propriety in this? any devotion or piety, any faith or hope, any love or worship? Perhaps not one element of true genuine piety in all that is thus offered to God as the sacrifice of prayer. It is the "lame and the halt," the weak and the sickly, brought to the altar, and the fire will not ascend to consume it; the wood upon the altar refuses to burn—or if it does, it is kindled with the strange fires of Nadab and Abihu. This will answer as a specimen of the devotion usually practiced in our popular prayer-meetings. The one prayer at the opening is but reëchoed by all that follows; there may be some change in the verbiage, but the imprint is the same in all.

Is this prayer? We affirm that it is not—at least in only a few cases. How much better if each one would consider his own wants and the wants of others, and pray for what is actually felt and known to be needed; though the prayer might be uttered in the passing moment, and might be nothing more than "God be merciful to me a sinner," or "Lord, increase our faith," "Lord, save or I perish;" it

would be heard. I wish I could attend a prayer-meeting in which a dozen persons, more or less, would thus considerately and devoutly pray. I lay it down as a rule, to mistrust all attempts at display, all studied oratory, all affectation of piety; let but the thin gauze be removed, and the heart laid bare, and what pride and vanity, what sordidness and animalism, will be found therein! “Lord, teach us *how to pray!*” should be upon the lips of every humble Christian. Surely, few know how to do it; it is a lesson most of us need to learn. Prayer should be direct, fervent, earnest. It is the language of the soul, it is the language of faith. An old and pious lady, with her only daughter and husband, both unconverted, moved to a distant part of the country. She found it necessary to attend to her devotions alone, and to minister such instruction to those around her as she was able. Her daughter had an only son—then an infant. The grandmother frequently laid the case of the young family before God in earnest, frequent, fervent prayer. One day, in a childish freak, the little infant lifted up its hands on

high, and the mother ejaculated the prayer, "O that these hands might be raised in defense of the Gospel!" Years rolled on, and left the son-in-law and daughter unconverted. "Must I die," said she, "and leave all my posterity out of Christ?" and she died, and left them in their sins. Her prayers were, however, not in vain. After her death, her daughter became a Christian and two of her children; subsequently the whole family, with a single exception, united with the Church. The infant for whom she offered up the prayer almost in the spirit of prophecy, grew to manhood; and he, with another brother, are now engaged in proclaiming the Gospel.

This will serve as an example of what should be the subject-matter of our prayers. Examine all the cases of prayer found in the Old or New Testaments, and they all partake of these characteristics. Is there unbelief, stubbornness, worldliness in the Church, felt, known to be there—mourned over, lamented? Is there instability, formality, sloth, pride, slight views of sin, indifference to its prevalence, unconcern for souls, backslidings, neglect of

worship? make these the subject of your reflection and thought; fill your mind with just, clear, scriptural ideas of these enormities; pray against them in your closet, both with reference to yourself and others; examine your own heart to see how far you have been implicated, and what share of guilt you have in this matter; and then out of the fullness of the heart, pray in your social meetings to God, with special reference to the actual state of things around you. If attention should be directed to the nation, its sins, its ungodliness, its heedlessness of God's dealings, its contempt of Christ's Gospel, its lawlessness, selfishness, luxury, licentiousness; its pride and covetousness; its oppression and lawlessness; its sin, like Sodom and Gomorrah, like Tyre and Sidon, like Capernaum, like Israel and their enemies round about—its rulers and people—all these may be, and ought to be the subject of constant, fervent, devout prayer.

Thanksgiving for past mercies; for temporal good; the precious gifts of the earth; for seed-time and harvest; for the fruits of the earth. Thanks

for the Father's love; for the gift of his Son; for the Holy Spirit; for pardon and acceptance; for peace and comfort; for the hope of eternal life; for the rich inheritance of the saints in light; for mercies received and enjoyed; for evils averted and avoided. Thus a thousand subjects of prayer, confession, deprecation, and thanksgiving, may be found, and intelligently considered as the subject-matter of our addresses at the throne of grace; each one selecting what most appropriately belongs to him, and in which he feels the deepest interest.

Each disciple of Christ should attend to his own personal improvement in the divine life, and not select any one except the Redeemer as his example. Only so far should we imitate others as they follow Christ. But few seem to know the relations of Christianity to their own personal well-being, or make use of the proper means for its attainment. Nothing but an entire consecration to Christ will bring peace to the soul, and enrich us with all the blessings of his mediatorial reign. "Thou wilt

keep him in perfect peace whose heart is stayed on thee."

Frank Elliott knew that no advance could be made in the divine life without watchfulness and prayer; and therefore he daily attended to these important duties. He found his chief enjoyment in them; and the greater his temptations, the more need he felt for these two arms of the Christian life. Christianity with him was indeed a life, not a profession; and therefore the beautiful works which appeared in him were not like dead fruit hung upon the tree, but the natural outgrowth of his inward piety and faith; and whilst mingling with the world, he partook not of its spirit. Diligent in business, fervent in spirit, was his motto; and bravely did he exemplify it in his daily walk. He did not content himself with the intellectual appreciation of the truth of the Gospel, but fed upon the hidden manna which he found therein. He learned that "the secret of the Lord was with those who fear him," and to such God had promised "to show his covenant;" and though he was pleased

and satisfied with the elements of the Gospel as taught by those from whom his first strong and religious impressions had been made, yet something deeper and more life-sustaining he found in the promises of God, and in the heavenly fellowship which a life of piety and obedience furnished him. He did not spend much of his time in discussing with others the comparative excellency of the theory of religion he had adopted, but found his chief solace in "the work of faith, the labor of love and patience of hope," which the religion of Christ opened to his mind. Self-denial he daily practiced, and this led him into his own heart, and made him acquainted with much of which he had been hitherto ignorant. Life among the lowly had introduced him to many specimens of humanity, which taught him lessons of patience and forbearance, and deepened the impression of the adaptation of the Gospel to all classes and conditions of men. He learned to value men, not from the outward but the inward life they exhibited; and this brought him in sympathy with those who feared God and

relied upon him for constant supplies of grace and mercy in time of need.

Aunt Phœbe had made rapid progress in the ways of the Lord, and presented a life of humility and obedience which often put to shame his own apparent unfruitfulness; and therefore he sought her society, conversed freely with her, and often went away refreshed and relieved. Her religious life was to him a fragrant bower, a heart's-ease, which he valued more than the conversation of the educated and elegant with whom he was often in contact. He made it his constant habit, if he had only a few moments to spare, to introduce the subject of religion, and never left her without some reference to it.

"In prayer," said he to Phœbe, "I think that sincerity should be uppermost. We should feel our wants, our inward sense of need and dependence. Without it, the service is empty and formal. How necessary to guard against this! I often lament that I do not feel this inward sense of sincere devotion in my prayers; and at such times my faith is

weak. I can often trace this to some neglect of duty, the influence of some temptation, the yielding of some part of the precious fruits of the Spirit to the demands of the world, the flesh, or the devil."

"I am often reminded," said Phœbe, "of that saying, 'The people draw nigh to me with their mouths, and honor me with their lips, but their heart is far from me,' and fear lest I may be found among the number. I often feel it to be a difficult matter to pray from the heart. Lip-service will be but a poor apology for this."

"I have always," said Frank, "admired that beautiful simplicity found in the prayer which our Saviour gave to his disciples, generally called the Lord's Prayer, but more properly speaking, 'the Disciples' Prayer,' of which the Lord was the author. How reverential and childlike the invocation—'Our Father!' No pompous display of words; no repetition of set phrases; no grand flourishes; but simply, 'Our Father.' In prayer we should not seek to clothe our thoughts in words of rhetorical beauty and grandeur; we can do nothing in this

way equal to the mind of Him whom we approach. Our attitude is one of dependence; our feelings should be that of childlike simplicity."

"So I have been taught by the example of the Lord; but in prayer the mind naturally seeks the loftiest thoughts and language to give expression to the emotions within; and sometimes it is to be feared that we sacrifice emotion to language, and lose sight of our own wants in the choice words with which we would express them."

"We should ever have," said Frank, "due thoughts of our own insignificance and unworthiness. If ever we should bow down in the dust, it should be in the act of prayer. Humility becomes us at all times, but especially in our addresses to the throne of the Majesty in heaven. The purity of God, the holiness of his nature, and our own guilt and pollution, should fill our hearts with contrition, when we speak to him in prayer."

"Nothing," said Phœbe, "has troubled me more in my private devotions than a want of confiding trust in the promises of God, and yet I know that

‘without faith it is impossible to please him.’ ‘If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like the wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive any thing of the Lord.’”

“We should ever,” said Frank, “look to the promises of God, and rely on the mediation of Christ, and then come ‘boldly to the throne of grace.’ God is well pleased with those who trust in his word. Promises are always sacred things, and none more so than the promises of God. ‘Hitherto,’ said Jesus, ‘you have asked nothing in my name; ask, that your joy may be full.’ These are great encouragements for us in prayer. We should hope for the fulfillment of these promises; we should plead and expect that they will be answered. So the beggar looks for the alms he asks; so the petitioner for the answer of his sovereign. Let us look, Phœbe, for the returns of

prayer with reverent submission, deferring all to God's love and wisdom. He cannot err, and knows both at what time and which way it is best to fulfill his promises to us. His kindness cannot fail, and his mercy endureth forever."

"I clipt a little extract," said Phœbe, "from a paper, on prayer, that pleased me much, and I will read it to you. It gives us the experience of a great man, whose life did not always agree with the sentiments he uttered:—

"‘Weak minds,’ said Coleridge, ‘often scoff at devotional habits. They think it a matter of merriment that Christians should hope for answers to prayer. It is an idle superstition, they say, to imagine that God will hear the petitions of his creatures, or be influenced by them in his moral government. But the Word of God enjoins prayer as a duty, and connects blessed promises with the performance of the duty, and the experience of Bible saints and of living Christians testify that the praying heart is blest of God.’

“‘On my first introduction to Coleridge,’ says a

writer, who has collected materials of that great man, 'he reverted with a strong compunction to a sentiment which he had expressed in earlier days upon prayer. In one of his youthful poems, speaking of God, he had said :

Or whose all-seeing eye
Aught to demand were impotence of mind.

This sentiment he now so utterly condemned, that, on the contrary, he told me as his own peculiar opinion, that the act of praying was the very highest energy of which the human heart was capable; praying, that is, with the whole concentration of the faculties; and the great mass of worldly men, and of learned men, he pronounced absolutely incapable of prayer.

“Mr. Coleridge, within two years of his death, very solemnly declared to me his conviction upon the same subject. I was sitting by his bedside one afternoon, and he fell into a long account of many passages of his past life, lamenting some things, condemning others, etc. “Neither do I reckon,”

said he, "the most solemn faith in God as a real object, to be the most arduous act of the reason and will. Oh no, my dear sir! it is to pray; to pray as God would have us; that is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength; with the reason and the will; to believe that God will listen to your voice through Christ, and verily do the thing he pleaseth thereupon, this is the last, the greatest achievement of the Christian's warfare on earth. Teach us to pray, O Lord!" And then he burst into a flood of tears, and begged me to pray for him."

As Frank was leaving, he remembered a poor family in the neighborhood which needed attention; and knowing how ready and willing Phœbe was to wait on such, requested her to call on them, and convey to them a little package from his hands, which he thought would be acceptable to them. Not only did he in person seek out the objects of Christian charity, but was anxious that others should share in the precious work of love. He re-

membered his former wants, and felt deeply for the condition of the poor.

On the next Lord's day, as was his custom, he rose early and attended to his morning devotions; for he deemed it important to shut the door against the intrusion of evil, by committing himself early to God in prayer. He thought it the safest to fill his mind with religious sentiments, so that no place could be found for any thing foreign from the duties and privileges of the day. He hastened to his class in the Sunday School, and took special pains to administer instruction to the children under his care. It prepared him for the solemn and refreshing services of the day. In the afternoon he visited a sick man in the suburbs of the city, who had recently been confined to his room by sudden illness. He had met with him in the store, and had passed a few words with him on the subject of religion, and had found him, though endowed with strong intellect, given to skeptical opinions in regard to the truth of Christianity. He took with him "Leslie's Short and Easy Method with the Deists," and

‘Erskine’s Internal Evidences,’ and he presented him a few plain and earnest words on the subject of his soul’s salvation; and an explanation of certain difficult portions of Scripture, accompanied with a short but fervent prayer. It made a deep impression on the mind of the sick man, which greatly endeared Frank to him, and occasioned him to ask for another visit. Returning, he stepped into a private room, where the City Missionary had a prayer-meeting. He joined in the services, and had at the close a conversation with a Roman Catholic, who had been induced to attend the meeting; and the kind and open manner in which he addressed him, so moved upon his heart, and impressed him with the beauty of a Christian life, that he constantly attended the house of prayer, and soon became a true convert. “I have loved the Bible,” said he, “ever since the young man at your meeting recommended it to me, and told me ‘that the blood of Jesus Christ cleanseth from all sin.’” In that blood he had found pardon and peace.

It was to him a matter of surprise to learn how

many Christians spend their time when there was so much to do, and so many means of usefulness, and so many needing religious attention; therefore he always had some case on hand, and when one was disposed of, he sought for another; and they multiplied so much on his hands, that he found it necessary to unite the efforts of his fellow-disciples in the chosen field in which he had entered.

CHAPTER X.

PHILIP and Kirkton continued their visit, and pursued their inquiries on the subject which had hitherto occupied their attention. Both had more fully examined the way of salvation in the interim, and felt better prepared to enter afresh on its examination.

It was now Monday morning; both of them had attended to the duties of the previous Lord's-day; and these services being past, and feeling more at ease, they took more time in the discussions now before them.

With many persons, this day has acquired the name of "blue-Monday." No one feels the need of quiet and rest on this day more than the Pastor. The mental effort of the previous day is exhausting, and renders him unfit for the more active and

laborious portion of his work; and therefore it would be well if ministers, in order to cultivate a better acquaintance, would set apart this day for mutual conference and prayer; it would bind them more closely, and lead to a better understanding of each other. Their life is one of toil and study, leaving but little time for relaxation. The emotional part of their nature is called into constant exercise, and therefore the lassitude and weariness that ensues. This is the frequent cause of dyspepsia, and that terrible complaint, the bronchitis. The town-crier and auctioneer can speak all day at the top of their voice, and feel no ill effects from it; but not so the preacher; his feelings are strongly excited, and the delicate vessels of the speaking apparatus are filled with blood; and a little exposure and too much labor will produce consequences which will be felt through life.

“I think,” said Mr. Kirkton, “that too much stress is laid upon the commission as given to the Apostles. I regard it only as one distinct step in the development of the Christian religion; and

should have no more importance attached to it than to the several events that occurred during the life of the Saviour."

"In the history of all great movements," said Philip, "there must be some events of more value than others; though all may be important, yet some may be of a more distinct and marked character than others. The philosophical and geographical speculations of Columbus, previous to his receiving the commission from Ferdinand and Isabella, were all necessary to the general results; but certainly no event in his life was more important than this, inasmuch as the success of his enterprise depended on it. And the same is true in regard to the Puritan fathers. Many had been their wishes, prayers, and purposes, in regard to the colonization of these western wilds; but the commission of Charles to enter upon the grand scheme, and authorizing them to undertake it, was to them one of the most important events in connection with the proposed enterprise. Commissions are great formal and authoritative instruments, and so should

be regarded both in Church and State. The commission given to Moses to redeem Israel out of the house of bondage, was a marked event—it was the consummation of all the plans and purposes of God, since the days of Abraham, with reference to his chosen people Israel. And so of the commission given to Nehemiah to rebuild the walls of Jerusalem, and to reinhabit the city of his fathers. And so of the commission given to the Messiah, received from the Father, to be the Saviour of the world. This event was anticipated for four thousand years, and only fulfilled when he said, 'Lo, I come to do thy will, O God.'"

"But did not the Saviour give commission to the Seventy and the Twelve, previous to this? and was not this but the repetition of that commission on the day of his Ascension?"

"True, Christ gave commission both to the Seventy and the Twelve previous to this; and they faithfully observed it. But mark the difference. This will appear in three important matters. 1st. In regard to the message sent. They were commanded

to say, 'Repent, for the kingdom of heaven is at hand.' This they all did; and so did John the Baptist, and so the Saviour himself. This was the great burden of their message. Whatever other matters they laid before the people, this took the precedence. 2d. In regard to the people to whom they were sent. This was to 'the lost sheep of the house of Israel.' They were commanded to go, not into the way of the Gentiles, and not to enter into a Samaritan city. Their mission lay exclusively among their own people, and only to these were they sent; and among them they labored alone. An exception, if any, was seen in the Saviour, who by the exercise of a large benevolence, and in anticipation of his purposes, now and then helped a Syrophenician, or a Roman Centurion, but only so far as they laid within the precincts of Palestine, or touched upon the relationship of his chosen countrymen. Their mission commenced, and was limited within the boundaries of Israel according to the flesh. Christ himself was a minister of the circumcision on account of the truth of God, and to fulfill

the promise made to the fathers. He came to his own—‘I am not sent,’ said he, ‘but to the lost sheep of the house of Israel.’ And 3dly. Their field of labor was the land of the Jews; they never went outside the limits prescribed them. The villages, towns, and cities of Israel they were sent to, and never transcended their limits. It is important to observe these facts, to understand the nature of that new and enlarged commission given to the Apostles, on the day of his Ascension. It was a distinctly marked and new commission in every point of view, as will be seen in the several particulars we shall now enumerate.

“And first, in regard to the time when it was given, on the day of his Ascension. He had finished the work the Father had given him to do, and was about to leave the world for a long period of time. He had reached that point in which the most clear and distinct announcements should be made in regard to the great objects of his mediatorial reign--objects to be accomplished by his chosen ambassadors and apostles now around him

"It was a period of fifty days since the death of the Messiah, until his ascension to the right-hand of the Majesty on high. At his death the priesthood of the Jewish nation ceased—the ordinances of the Law were abolished—they were nailed to the cross; and from that day until the ascension of the Messiah, no one was authorized to preach in the name of Christ, or to teach the religion of which he was the author; it was a period of rest, an era of preparation, a time of silence. It must have been a period of suspense, perhaps of solemn joy and festivity among the angels of God and the spirits made perfect in glory; as it was a time of awful apprehension and of guilty fear among the spirits of darkness and of the pit. Heaven, earth, and Hades, all were in expectation, and deeply interested in the events connected with the commission given to the Apostles on that day. The Saviour was present with the Apostles, and the hour was selected, when he was on the eve of his departure to his Father and to their Father, to his God and to their God. How solemn the scene!

how appropriate the occasion! they were about to receive his last words!

“And, secondly, the difference is seen in the message with which they were entrusted, viz., to preach “the Gospel.” This was a distinct and original message. It was not the Gospel concerning the kingdom in future or at the door; but the “good news” concerning the death, the burial, and the resurrection of the Messiah, according to the predictions of the prophets of Israel, and a fulfillment of the promises made to Abraham, Isaac, and Jacob, in blessing all nations through “the seed” of Abraham, which seed was Christ. It was the Gospel in history, not in promise or in prophecy; in other words, the Gospel in fact. Christ had died, been buried, had been raised; and these facts constituted the staple of the message put into the hands of the Apostles. Paul, the great analyist, thus speaks of this message: ‘For I delivered unto you first of all,’ &c. (See 1 Cor. xv., 1-3.) This message had never been sent before to the world, and now for the first time given into the hands of the Apostles. It was as

distinct a message as Moses brought to the Hebrews in Egypt for their deliverance, and as Nehemiah received for the rebuilding of the walls of Jerusalem during the captivity. It must stand, and will stand as the charter, to the end of the world, on which rests the salvation of our race, by means of the death and the resurrection of Christ, and his mediatorial reign.

“ And, thirdly, it will be seen, in reference to those for whom the Gospel was to be sent. It was sent to the world—all nations and every creature. Unlike the message brought by the Seventy and the Twelve in their first mission, limited to the Jewish nation ; this was sent to the race. The first to the descendants of Abraham, through the loins of Isaac and Jacob ; the second to all the descendants of Adam and Noah, and all the families, tribes, and nations springing from these great ancestors. The distinction between Jews and Gentiles was now broken down ; and under the shadow of Christ’s Tabernacle all the wandering, guilty, and ruined families of earth were invited to come for pardon and hope.

“ And, fourthly, the territorial limits of the great

commission shows its essential difference. While the one was circumscribed within the boundaries of that land given to the Jews, the other took for its field—the world. ‘Go ye into *all* the world and preach the Gospel to every creature.’

“And in the fifth and last place, the nature of that blessing offered to the nations by the message sent, viz.—Salvation. ‘He that believeth and is baptized shall be *saved*.’

“Whether we consider the time in which this commission was given, the matter-of-fact Gospel to be preached, the world to which it was sent, the territorial limits which it embraced, or the peculiar blessings which it promised, it was unlike any thing which preceded it; and as a new and original enactment from Him who had all authority in heaven and on earth, must and will forever set aside, nullify, and abolish, as of no force, all that was antecedent and ephemeral in the life of the Saviour. It is Christ’s charter, and only charter, offering salvation to all who will accept it *on* the terms prescribed. It not only renders nugatory all previous commis-

sions, but anticipates all the future as long as Christ sits at the right hand of the Majesty on high.

“Those who go back to the Seventy or the Twelve for the Gospel ; to John the Baptist, to Moses, or to Abraham ; may with equal right go to Noah as the commissioned agent to redeem Israel from Egypt ; to Abraham as the leader of the family of Jacob over the Jordan into the land of Canaan ; or to David as the chosen of God to restore the Captivity ; or to the harbinger of Jesus for the apocalyptic angel of the Millennial kingdom ! God has always been severely accurate and wise in the distribution of his government over men and angels. ‘The times and the seasons’ he has reserved to himself ; and in the ample periods of his own Eternal providence, he finds room for the accomplishment of his infinite purposes. Never in haste, he waits for the living wheels, full of eccentric orbits and burning eyes, to move on, until his designs are accomplished. To us he seems slow in evolving the great purposes of his mercy and judgment. But with him a thousand years are as one day, and a day as a thousand

years. The Flood came at the right time, at the termination of one hundred and twenty years from the command of Noah to build an ark; the Exode of Israel happened at the precise period to a day from the Call of Abraham; the Captivity closed when the purposes of God were accomplished; and the seventy years of Daniel's prophecy brought us to the 'fullness of time,' and revealed to us the 'coming one' of all ages! And so the commission, as an epoch, is equally marked and distinct. It was the dividing line between his humiliation and sufferings and the glory that should follow. The auroral blushes of the morning sun were staining all the heavens of that day, that should usher in his mediatorial reign, when he gave this great commission to his Apostles for the conversion of the nations. The disciples on the Mount Olivet were ready to catch the last words from his lips as the chariots of angels were waiting to bear the triumphant Redeemer to the palace in the skies. At this moment of intense interest, when Heaven, and earth, and Hades, all were in waiting, the Saviour left his solemn charge with his chosen legates,

authorizing them, in his name, to carry salvation to the uttermost parts of the earth, to a rebellious and alienated world. As no commission like this had ever been given before, so none like it has ever been given since. It still stands in force, with all the authority it had on the day on which it was delivered; and as it annulled all that had hitherto been in force, it also forejudged all further arrangements with regard to the future. It was the equatorial line, dividing the past from the future, giving one hemisphere to the Patriarchs and Jews, and the other to the Kingdom of Christ in its suffering and triumphant forms. Darkness settled down upon the former, and a sun that never shall set rests upon the latter. The importance to be attached to this day never can be magnified; and no one can fully understand Christianity who does not study it well."

"We have now reached a point in our conversation," said Mr. Kirkton, "in which I feel special interest; and as I am anxious to know your true position and belief, I will call your attention to it. I am fully aware that no one can so fully state his

own principles, and the reasons which justify them, as the party who holds them; and knowing how easy it is to caricature and misstate them by those who have an opposite theory, I always prefer to hear what they may say in their own behalf."

"It would be well," said Philip, "if all would adopt this method. It would save us from many mistakes, and prevent much abuse and injury. Only impostors and deceivers hide their real sentiments, and blind the minds of others by their tergiversation and dishonesty. A crochety, erratic, and double-faced trimmer, needs all the art and pliancy of his trade to make 'the worse appear the better way'; but a sincere devotee of the truth chooses plain paths for his feet, and steadily walks therein."

"I wish now to ask you, what is the nature of that salvation which is promised to those who believe the Gospel and are baptized? I have always thought that it was equivalent to eternal life, or entrance into heaven. Certainly there are many passages in the New Testament in which eternal life is promised to the believer; and I doubt not but that

the salvation promised to the obedient believer in the case before us, is equivalent to that."

"I am glad," said Philip, "that you have called up this question, the settlement of which will relieve the mind from many difficulties and much embarrassment on the whole subject of the Christian life and state, under the reign of the Messiah. The word salvation is of common occurrence in the New Testament, and its precise meaning in any passage must be understood in reference to the persons, character, and circumstances attending it. It always implies suffering, want, deprivation, a loss, some outward or inward evil, from which the subject is delivered. 'The Son of Man came into the world to seek and to save the lost'—not only to seek but to save the lost.

"The word 'seek' is very expressive. It is to search after, to explore, to look after, to sound into hidden depths; and thus the Saviour sought the 'lost' everywhere,—by the wayside, in the desert, in the synagogues, in the family circle, at the receipt of custom, and in the Temple; and when he

gave commission to the Apostles; in his name they went and sought among the Jews for the 'lost,' among the Samaritans and among the Gentiles. All nations were lost, and every creature they 'sought' that they might bring them to the knowledge of salvation by the remission of their sins. The worshipers of the sun, the land of Epicurus and Plato, the land of the Cæsars, the islands of the sea, all portions of the globe, they visited, and offered, on terms alike acceptable to all, salvation from the guilt, the power, and the punishment of sin.

"By a careful analysis of the terms of the commission, and the objects contemplated by it, it will readily be seen what was the nature of that salvation to be enjoyed by those who accepted the message sent to them.

"Matthew, in person, as one of the Apostles, received this commission at the hands of the Saviour, and shows the work which he and the other Apostles were sent to do under it, viz.:—To teach all nations. In other words, to make disciples of, to convert all nations. The word is *mathetusate*. The

Apostles then were sent to *convert* the world. So they understood it, and with reference to this object they labored. 'Go ye, therefore, and teach' (convert) 'all nations.' Matt. xxviii. 19.

"Mark informs us how, or in what manner the nations were to be converted, and the instrumentality to be used. 'Go ye into all the world, and preach the Gospel to every creature.' Mark xvi. 16. The Apostles were commissioned to preach the Gospel—to preach it to every creature.

"Luke gives his conception of what they were to preach—indeed the very words which the Saviour had spoken to the Apostles as the subject-matter of their proclamation to the world. 'Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' Luke xxiv. 46, 47. They were to preach according to what had been written in the Jewish prophets, that the Messiah should suffer—that is, suffer and die; and that on the third day he should rise from

the dead. This accords with the more full and succinct account given by Paul in his first letter to the Corinthians. 'Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand; by which *also ye are saved* if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures.' 1 Cor. xv. 1-4. Both agree that the great events which happened, and the facts they announced, were in accordance with the Scriptures of the prophets. Luke simply speaks of the sufferings of the Messiah, and his resurrection on the third day; but Paul, who received the Gospel direct from the Saviour, enumerates the facts thus: Christ died, he was buried, and rose again on the third day, and these events occurred according to the prophetic Scriptures.

"John, one of the Apostles, simply refers to one

strong point in the Gospel, received from the Redeemer, and which his chosen ambassadors were authorized to declare in behalf of both saint and sinner. 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' John xx. 23. To the obedient believer, they declared by the authority of Christ their sins remitted; to the disobedient, that their sins remained.

"Now, let us sum up the account as given by these Apostles and Evangelists in regard to the Gospel, its requirements and blessings.

"First. The commission given by the Saviour.

"Second. The authority under which that commission was given.

"Third. The message they were to deliver to the world, beginning at Jerusalem—the Gospel, consisting of the death of Christ for the sins of the race, his burial and resurrection, all of which happened according to the Scriptures.

"The conditions upon which were suspended the blessings of the Gospel. Belief in the Gospel, re-

penitance and baptism. ‘He that believeth and is baptized,’ says Mark. ‘Repentance and the remission of sins,’ says Luke.

“Fifth. The things promised, ‘remission of sins,’ say Luke and John; ‘salvation,’ adds Mark.

“Sixth. And the whole process of the work resulting from the preaching of the Gospel by the Apostles on the hearts and lives of those who received it, was indicated by Matthew, ‘conversion,’ ‘discipleship’—they were to make disciples.

“Seventh. The last item in this analysis, was the consummating act in the divine process—baptizing—immersing them *into* the name of the Father, and of the Son, and of the Holy Spirit. This was done in the name of the Lord, or by his authority.

“The fitness of this surrender of the whole person into the hands of the Saviour consisted in this. The penitent believer was immersed into the name of the Father, and became an adopted son; into the name of the Son, and became a brother; and into the name of the Holy Spirit, and received the spirit of adoption, by which he could cry, ‘Abba,

Father.' A son, a brother, the spirit of sonship. This perfected the relationship into which the saved entered, and sealed the relation as divine and glorious!

"In harmony with all this, the Apostles opened their commission on the day of Pentecost, when the convicted Jews cried out, 'What shall we do?' The answer was at once given, 'Repent, and be baptized every one of you in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit, for the promise (of the Holy Spirit) is unto you and your children, and to all who are afar off, even as many as the Lord our God shall call; and with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they who gladly received this word were baptized.' And the grand result of the preaching of the Apostles, Luke, in the Acts, informs us was, that the 'Lord added *the saved* daily to the church.'

"It is evident then, from the facts before us, that 'the disciples made' by the apostles were saved—

saved from their sins; in other words, that their sins were remitted, and they received the Holy Spirit.

“They became sons, and received into their hearts the spirit of adoption, by which they called God their father.

“To be saved by the faith and obedience of the Gospel, is to be pardoned and sealed as sons and daughters of the Lord Almighty.

“In perfect harmony with this, in the Acts of the Apostles and in the Epistles, all who received the Gospel were said to have been forgiven, saved, justified, adopted, and sanctified. In short they were now introduced into these several states, and enjoyed all that they indicated. It was not a salvation from temporal evils—not a salvation from the pains and afflictions of the body at death—not a salvation of the body at the resurrection—but a present salvation of the soul from the guilt and power of sin; and the gracious aid of the Holy Spirit to enable them to work out their future and eternal salvation, to be revealed in the last time.”

“I perceive, then,” said Mr. Kirkton, “that you do not attach the same importance to the elementary matters of the Gospel that we do. We teach that a true penitent, or a penitent believer, is saved everlastingly. You do not thus state the case, if I understand you.”

“True,” added Philip, “we have been charged with attaching more importance to baptism than others; but we never could see the grounds on which the charge is sustained. We simply teach that upon the faith, repentance, and baptism of the subject, he shall receive the remission of his sins, or the salvation of his soul; but we do not say that on these conditions alone he shall receive eternal life.

“If you teach that the believer has and will have eternal life, including as this blessing does the forgiveness of sins, and we teach that the penitent believer who is immersed shall receive the forgiveness of sins and the gift of the Holy Spirit—then you attach more importance to the simple act of believing than we do to the faith, repentance, and bap-

tism of the subject, inasmuch as eternal life is infinitely superior to the pardon of all past sins and the consolation of the Holy Spirit. We have always thought that the charge comes with an ill grace from those who teach that pardon and eternal life are both given to the believer; whilst we teach, according to the Saviour's promise, that salvation or forgiveness of sins, and adoption into the family of God, are given to those who comply with the terms prescribed by the Saviour in the commission given to the Apostles. I can readily see how this mistake has been made, and can find an apology for many who make it. They suppose that salvation includes all spiritual blessings here and hereafter; and attaching their own ideas to the blessing, have understood us to say that upon the belief and the immersion of the subject they would have eternal life; but on the contrary, we simply have taught that they would become 'heirs according to the *hope* of eternal life.'

"But even on your own premises, we do not attach as much importance to any one of these

singly and alone as you do. If you say that the believer has eternal life, we say No! It is the penitent and obedient believer to whom the promise is made. Eternal life is promised to such persons, and to such only.

“But again you say that the penitent has eternal life. No! We say that the penitent must reform and be immersed to obtain remission of sins; and if on your theory this is equivalent to eternal life, then more than penitence is required.

“And still further, you say that the baptized infant is made a child of God, and enters into covenant with him. We say No! Infants are saved by Christ without faith, repentance, or baptism, and are not included in the commission given to the Apostles, and as proper subjects for the discipleship it demands. And baptism alone, whether to the infant or the adult, is of no value whatever, because unauthorized and not required.

“The true state of the case is this. We teach that the penitent believer who is immersed, secures the remission of all his past sins, and the gift of the

Holy Spirit; and if he continues in the faith, and adds to it all the virtues of the Christian life, he shall never fall, and so an abundant entrance shall be administered to him into the everlasting kingdom of our Lord and Saviour Jesus Christ. The present salvation anticipates the future, and is but the first fruits of it. There lies between the forgiveness of sins and eternal life all the work of faith, and labor of love, and patience of hope, that shall render the party meet for the inheritance of the saints in light. According to your theory, the soul will be eternally saved if once pardoned. Many may be its doubts and fears, its falls and defections, but at last it will recover and find itself safe in the Paradise of God. But we teach that the sinner, by his compliance with the terms of pardon, is relieved at once from his bankruptcy; and by the reception of the most powerful aids, and through the exceeding great and precious promises of the Saviour, he will be enabled, by giving all diligence, to work out his future and eternal salvation. He is surrounded by bulwarks strong and mighty, and which are impreg-

nable to the soul in earnest for eternal life. Gratitude for the forgiveness of sins will prompt him to act worthy of the grace received, and admonish him of the danger of going back into the slough of guilt and wretchedness from which he has been delivered. The consolations of the Holy Spirit will keep alive the inward satisfaction, and peace, and filial affection that will cheer him on his way to the better land. The promises of God will awaken hope in regard to all the future. The ordinances of the Church, as a munition of rocks, will be his defense in the day of temptation. The fellowship of the saints, and all the influences of the family relationship, will appeal to his honor and fraternal sympathy as joint partakers of the blessings of Christ ; and the Divine government is pledged for his security and defense in all trial and suffering, in all tribulation and temptation, so long as by a life of watchfulness and prayer he shall seek for continued supplies of grace to help in time of need. ‘ Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the

sword ? (as it is written : For thy sake we are killed all the day long, we are accounted as sheep for the slaughter;) nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

(Ro. viii. 35-39.)

"I understand you then," said Kirkton, "to say that the Gospel administers a present salvation to those who believe and obey it; but this does not necessarily include the future and eternal salvation."

"You are right in your conclusions," said Philip. "To the world the Gospel brings the salvation of the soul; but to the Church, Christianity offers the salvation of the body, soul, and spirit, to be revealed in the last time. To the first, a righteousness without works is offered; as the apostle says: 'It is not by works of righteousness that we have done, that God saves the sinner, but by the washing (the bath)

of regeneration, and the renewing of the Holy Spirit.' But the Christian, already saved from his past sins by the abounding grace of God, is called upon to work out his future salvation with fear and trembling."

"I have heard," said Kirkton, "of a singular arrangement of the Gospel by your people, and I do not know that I understand it. It may be called your philosophy of the plan of salvation. Will you favor me with it, as I am anxious to know what you teach on the whole subject?"

"With much pleasure," said Philip, "I will give you what we teach on this subject; but I would say that it is not essential to believe it in order to become a Christian; nor do we teach it to make Christians; for no philosophy, true or false, has ever saved any one. False views of conversion have imposed upon us a great amount of labor unknown to the Apostles; and therefore we find it difficult to speak out with the same freedom that they did, lest we might be misunderstood.

"The modern arrangement of the Gospel is this, in the order of conversion. 1st, the Holy Spirit; 2d,

feeling; 3d, repentance; 4th, faith; 5th, testimony; and 6th, obedience. The order which we deem most scriptural is the following. 1st, testimony and facts; 2d, faith in these facts upon this testimony; 3d, repentance, including all the feelings which the converted sinner may have; 4th, confession of the name of the Lord; 5th, obedience to Jesus as the Lord, in the ordinance of immersion; 6th, the remission of sins and the gift of the Holy Spirit.

“ We are not, however, wedded to a theory, but we think this is the order, in sequence, of the conversion of a sinner to God, and the enjoyment of the blessings promised. I will not give the reasons now for this arrangement, but would have you carefully examine the New Testament in the light of this theory, and see if it does not fully justify it.”

“ Well,” said Kirkton, “ if I do not wholly submit to the views you have presented on the subject discussed, I shall at least have a more full and comprehensive view of it; and as my time is now pretty well exhausted, and I am compelled to leave, I shall cherish the remembrance of your kindness in the pains

you have taken to remove my false impressions in regard to your views, and the good spirit you have manifested in presenting them."

The interview now closed, and whether they ever met again we know not, but a closer friendship subsisted between them; and when they met in the social circle, or on the platform, or at any religious meetings, they treated each other with great cordiality and Christian affection. It would be desirable if all Christian ministers would adopt a similar course. If it would not produce an absolute union in faith and knowledge, it would rub down many of the asperities which exist between them, and make them feel more sympathy for each other, and a greater spirit of forbearance and love.

CHAPTER XI.

FRANK ELLIOTT was always busy. If not in the store, or with the family, or at church, he had some benevolent association to visit, some plans to mature or to execute in behalf of the suffering and the needy. To him, life was a blessed as it was a solemn gift; and as the world was blighted by sin, and full of guilt and sorrow, he deemed it to be his duty, yea more, his privilege, to lessen them both by his words and his deeds. He had learned that it was not the physician, the lawyer, the statesman, or the preacher alone, who is placed in circumstances to do good, but that the humblest and the poorest may prove a blessing to the world. How many, because they have a defective education, and but little influence, hide the talent with which God has entrusted them, and pass through the world un-

blessing and unblest. John Kitto, from his humble beginning as a searcher for old iron in Sutton-pool, a son of an inebriate, for years never having more than a shilling which he could call his own, in an old garret making pictures to sell at fairs, or painting signs and house-bills for a penny, buying old pamphlets at half price, rendered deaf by a fall from a house while at work for his father, transferred to a poor-house, passing through innumerable misfortunes and crushing difficulties, finally reached the highest eminence as an author, received honors at the University in Germany, wrote books on the Bible now in every library, and has left monuments of his piety and intelligence which will last as long as the world shall stand. Who need despair when an example so bright and hopeful is set before him? And who need fear of accomplishing something for himself and the world, when, under difficulties so formidable, John Kitto rose to worth and eminence?

In a large city, a young man of good principles, animated by true Christian faith, and with the spirit

of benevolence awakened by the Gospel of Christ, may achieve much for the glory of God and for the good of mankind. He need never waste his time in hopeless despondency, or sigh for opportunities of doing good.

As there were numerous arrivals of ships at the *Levee* in New Orleans, filled with emigrants from the old country, Frank Elliott frequently visited them to inquire into their condition, to distribute tracts among them, to present them with Bibles, to see that the sick were cared for, and to open up avenues for business and employment for the needy and despondent. Once, when an emigrant ship had arrived in port, during the prevalence of the yellow fever in the city, and knowing that the strange visitors would be exposed to this frightful disease, he took the first opportunity to seek the health officers, and to provide for their safety and comfort; and how many lives were thus preserved, eternity alone will disclose. When he called to see them in the public institution erected for their reception, they looked upon him rather as an angel than a

man; and he never failed to use the influence which he had acquired over them to lead them to put their trust in God, who is the God of the stranger and the help of the helpless. His endeavors to improve their condition, to take care of the sick, to help the infirm, to get employment for the strong and healthy, were unremitting. It was enough for him to know that they belonged to the race, and that Christ died for them, to command his sympathies and secure his aid.

In the numerous hospitals, infirmaries, and other benevolent institutions in New Orleans, he was a constant visitor, and never left without a blessing behind him. In one of these he found a young man of fine education, of splendid talents, far from home, who had ruined his health and prospects in life by intemperance. He was from the upper States, but had by exposure and the habits of his life been attacked by the fever; and reduced to the last extremity of suffering and want, Frank found him in a humble shed, had him removed to a clean pallet in the hospital, and daily visited him. He watched

him with great care, and succeeded in getting him once more on his feet. He learned his history—a short and painful one. He had been raised by a widowed mother, who knew nothing of his present condition, but supposed he was dead. This had cast a shadow over her enjoyment that nothing could break. Frank revived in the memory of the young man the thoughts and the innocent employments of former years, and read to him the story of the prodigal son, and other portions of Scripture, accompanied with his own beautiful and pointed remarks upon them, and frequently prayed to God in his behalf. Tears of repentance soon fell upon his cheek, and purposes of amendment he made. It seemed to be the one desire of his life to become a Christian, and to be restored to the arms of that fond mother from whom he had strayed; but he was poor and penniless. Upon his recovery, the young man wrote to his mother, informing her of his situation and life, and the happy change that had come upon him, and expressing his gratitude for the eminent services rendered him by Frank

Elliott. Fearing, lest by some means, on his recovery, he might be tempted back again into his former life, Frank deemed it best to take him to the store and give him employment, and thus throw around him all the influences for good in his reach. He found him an excellent clerk and a most reliable man. In process of time he sent him home, and from the letters received since from him and his mother, he was gratified to learn that the reformation had been perfect, and that he had united with the church, had married, and was doing well, both for himself and family.

To redeem such a man from vice so appalling and misery so awful, and thus to restore him to his right mind, and to usefulness and honor, was worth the labors of a life. Happy man! How few have learned the luxury of doing good, and know the unspeakable happiness there is in saving a soul from death, and lifting up the unfortunate and forsaken from the depths of misery and guilt into which sin had plunged them. Oh, that the world had more like thee to feel for its unfortunate ones!

It pines for spirits to sympathize with their sorrows, and to lessen their pains; to visit the abodes of want; to raise up the fallen and to soothe the pillow of the dying, are traits of character greatly needed, and that but few possess. Angels pass through earth's lonely and forgotten cells, and leave behind them a blessing. Often they pass by the stately dwellings of the rich and the gay, and dwell with the rag-pickers in their miserable hunks, the poor sailors in their cheerless habitations, the wasted consumptives from the looms and factories, the widow and the orphan, uncared for and forgotten; and when death releases them from their miseries, they bear them up to those bright abodes in which they dwell. In their blessed ministrations, they as readily carry to Abraham's bosom a deceased Lazarus, as to stand like Michael before Daniel, with "a body like the beryl and a face as the appearance of lightning, with eyes as lamps of fire, with arms and feet like polished brass, and a voice like the voice of a multitude." Such their love for our race, that no distinctions of color or state will prevent

their cheerful and beautiful ministries. The old man stretched on his pallet of straw, is fanned by their wings and comforted by their presence; and the child in the silence of midnight finds other watchers about his pillow than his fond parents, and hears other voices than those which come from lips of clay, as they pass from their sick chambers to the abodes of the blessed.

Frank Elliott did not think that the church was merely a nurse to take care of the sickly and the weak; but a family in which each member should care for each other and diffuse happiness all around them. That it was not a pale and flickering light hid under a bushel, but a light situate upon a hill for the illumination of the surrounding country. He believed that activity, spirituality, and unity, should characterize the church; and that not to the preacher or pastor alone, but to all the members of the church, it was incumbent that they let their light so shine, that others seeing their good works may glorify their Father in heaven. He justly thought that the "rank and file" should do the

fighting, and win and conquer. That to them had been committed "the sword of the Spirit," which is the Word of God; and each should wield it in the great battle between the kingdom of darkness and the kingdom of light.

It is marvelous to see what a great, huge, cumbersome thing the church has become. An army undisciplined, without courage or ambition, without arms or enterprise, coldly looking on whilst the officers, single-handed, are in the field doing battle for their king. It is true that Union meetings, Sunday Schools, educational societies, missionary efforts, and benevolent enterprises, are now enlisting the hearts and hands of many of the professed disciples of Christ; but what is most needed is constant, earnest, personal efforts to reclaim, to reform, to instruct and to save our fellow-men around us, and with whom we have daily intercourse. "By word and deed" we should compel the obedience of men to the Gospel of Christ; and in every field of labor enter, at home and abroad, by day and by night, to enlighten, sanctify, and redeem our fellow-

men from their ignorance and pollution, their guilt and condemnation. Let it commence in the family, spread through the neighborhood, reach the entire population in which we live. No one can tell the amount of good a single effort, honestly and sincerely made, may produce upon the community.

Through the influence of Frank, Samuel Lovegood and his wife, and their two oldest children, having been induced to attend the church to which he belonged, in due time united with it, and used their constant endeavors to increase its members and extend its influence; showing that it is not owing to the splendid talents of preachers so much as to the personal efforts of the members, that the Church of Christ is increased in numbers and in power. I wish that this thought should be kept constantly before the mind of the reader, as the great moral of the work before him, and to stimulate others to follow the example of Frank Elliott in his personal efforts to advance the cause of Christ.

In process of time he married Miss Mary Randolph, in Bourbon County, Kentucky, at the death of his

uncle, by whom she had been raised; and inherited the large estate he bequeathed him; and having left the employment of his friend Lovegood, he moved upon the paternal estate of his uncle, and succeeded him in his hospitality and many acts of generosity and kindness toward the disciples of Christ and the world around him.

He took a deep interest in the prosperity of the church which had been established in the neighborhood, and which he first joined when he made a profession of the Christian religion, and in all reformatory and educational movements; and in support of the female orphan asylum, established by the efforts of a few brethren at Midway, Kentucky, he took a deep and abiding interest. The means which God had put into his hands he did not squander away in ministering to his pride or his lusts, but in offices of kindness and in liberal provision for the poor and the needy. "I am determined," he said, "not to die rich;" and during life he became his own executor. And as his means increased, he wisely and liberally used them to do

good in every way that was opened to him by a kind Providence.

He learned the happy art of living by faith in the Son of God, and of trusting to the promises of God. He learned that just in proportion as he contributed of his means to promote the cause of the Redeemer, that they increased on his hands; for God loves the cheerful giver, and will make all things abound to those who give, in his name, to the needy and the destitute. That they who sow sparingly reap sparingly; and only the generous giver gets in return full measure, pressed down and running over into his bosom.

Phœbe was not forgotten by him, but was received into his family, and treated as a mother; and lived and died under his roof, full of love and good works.

And now, in the sequel, let me say: We have each a mission to fulfill. If Christians, we have a spiritual life to nourish, a Christ-like character to obtain, and great purposes to accomplish. We have something more to do than to buy and sell, and get

gain; to eat and sleep, and to enjoy life; to marry and be given in marriage; to improve our minds, and cultivate our social feelings and affections; to build up and sustain even the Church. Life was given us for noble ends; and as its source is from God, and it tends to him, we should use it for the glory of his name, and the good of his creatures. In every condition of life, from the marts of business, the workshops of the laborer, and from the palaces of the rich, streams of mercy and of salvation should flow, to water and bless the desert around them.

Every man should make the most of his time, his means, and appliances, in aid of the great work. The quickening influences abroad in the commercial and political world, indicate the necessity for economy in their use, and the demand for utility and activity in the work of benevolence and Christian effort. Steam-power, railways, the electric telegraph, giving an increased value to life and momentum to the great wheels of business and labor, show the direction in which we should follow. The activities of trade, and the demands of life never were greater

than now; and the Church should catch the spirit of the age, and move on with accumulated force to its destined goal. Schemes of usefulness, and scenes for its exercise are abundant, and are every day increasing. No one need complain now that he has not been called into the vineyard. No one need complain that the eleventh hour has come, and he stands unemployed. From early morn till setting sun, and late at night, every one can be employed, and do something for the Master. "The feeble may be made strong, the timid brave, the churlish bountiful, and all useful." It does not require great talents, splendid opportunities, or a heavy purse, to work for the Lord. It requires "a willing mind;" with this the field is open and large, and the labor successful. A tear may soften the obdurate, a word may arrest the careless, a prayer may commend a blessing upon thousands. The counting-house, the manufactory, the shop, the stall, as well as the senate, the bar, and the pulpit, may send forth their streams to gladden and to bless. They may become "Wells in the Desert." David Brainerd gave this testimony in

favor of personal effort. "My greatest joy and comfort has been to do something for promoting the interests of religion, and the souls of *particular persons*."

A book-keeper, who entered fully into the work of the Lord, obtained the use of two half days in each week, at a loss to himself of more than a hundred dollars per year, in order that he might devote the time thus purchased to visiting the sick, the poor, and the needy; and the results were refreshing. His class in the Sunday-School, consisting of twenty-five girls, were all converted; and regularly he brought into the Church those who, by his instrumentality, were reformed and saved. People do not go to heaven in battalions or companies, but by individuals. This is heaven's method, and it should teach us our appropriate work. We need not wait until the churches are all united. This will be a hopeless task. Nor need we wait until we get the coöperation of others; but each one go out, if need be, single-handed and alone, and he shall not be unrewarded. The most incorrigible, even, should not

be neglected. A word fitly spoken, how good it is! Some of the lowest and most degraded have been reformed and saved, and employed in the service of the Lord. There was a woman out of whom Jesus cast seven demons—a demoniac among the tombs brought to his right mind—a thief on the cross admitted into Paradise—and a Saul breathing out threatenings and slaughter, one “born out of due time,” who became “chief of the Apostles.”

To give an example of what may be done in a single day, and that, too, by a very aged man, Thomas Crandle, the tailor, I will give you the following extract taken from his diary. “Sunday, 17th June, 1838. I arose this morning at three o’clock. Finding myself ill, returned to bed again; arose at five; and after communion with my Protector, on behalf of myself, family, and friends, proceeded at seven o’clock to Surrey Chapel, in the spirit of prayer; partook of the ordinance of the Lord’s Supper. I found the presence of the Lord; my soul was refreshed more than at any season for many years. Returned home, and at breakfast had a

profitable conversation. Read the seventh chapter of the Book of Chronicles; had a good time in prayer. Went to the Borough School; met with Messrs. Heward, Churchill, and others. Mr. Churchill brought to my mind Boaz visiting the reapers. I then proceeded to the Mint School with Mr. Smith, and had some conversation on the genealogies in the Book of Chronicles. Then, in the spirit of prayer, went to Union-street Chapel; heard a stranger—a most solemn sermon—‘What shall a man give in exchange for his soul?’

“On my way home, I passed through Red Cross street; met an aged woman with two of her grand children. She asked me how I did. I replied, in good health, and that I had heard a solemn sermon about the value of the soul. Her children were old scholars, they attend on the means. As to herself, she appeared indifferent about her soul. I left her with a word of exhortation. After this I saw one of the parents standing at the shop-door, exposing her goods for sale. The woman has had twenty children, who have received their education at the

Mint School. I reproved her conduct, and told her it would be an awful thing if her children should enter the kingdom of heaven and she herself shut out. I then called on a good woman, not seeing her at chapel; found her poorly, and spoke to her about her soul. After dinner, went to the lodging-house; on my way met a man and his wife going to a prayer-meeting; asked them of the welfare of their souls; found them full of complaints. Came to the Mint School; found things doing well. Arrived at the lodging-house; had a good sermon from Mr. Forsyth, from Jer. i. 5. Went to the Mint School, and addressed the children on the threefold office of Christ. Took tea at the Borough Road School; there were about fifty present. Mr. Heward and self addressed the company about the soul. Returned home; conversed with my son about the priestly office of Christ; catechised my children, and closed the day with singing and prayer; this was a good day, and profitable."

I bring this case before the reader, to show how much may be done in a single day, and in what way

to do it. There was no hurry, no excitement, all proceeded as natural as life itself; and yet, see what a large amount was done in so short a period of time; and this man was, through the week, engaged on his bench as a tailor.

He who can do the largest and safest business on a small capital, is justly regarded as a safe and reliable man; and such a case as the one presented, shows that extraordinary talents and means, or leisure and ease, are not necessary to make one useful, but a willing mind and a ready hand.

It is not sufficient for the Christian that he does no ill; he must do good. If he is not engaged in his Master's work, he will become the snare of the tempter; and therefore a mere negative life is a sinful life. No one should, no one can live for himself; others will be influenced by his example, and made better or worse. The reason with which God has endowed us, was chiefly given that we might imitate him who sends the rain upon the fields of the just and the unjust, and causes his sun to rise on the evil and the good. Our faith is nourished and vital-

ized by good deeds, and dies out if we do not practice them. Christ has given us the highest pattern of excellence in this, as in all other respects. He went about doing good. It was the great purpose of his life; and only as we follow him, do we enter into his work and partake of his joy. Our religion is not a sad and gloomy thing, but a well-spring of enjoyments. Many a fit of despondency may be cured by visiting the sick, and taking care of widows and orphans in their afflictions. It is a certain cure for moral dyspepsia, a disease under which many are suffering, and for which there is no remedy but "doing good." Though Christ was "a man of sorrows" in the relations he sustained to our race in their guilty and wretched condition, yet no one was possessed of such inward solace and peace, such inexpressible joy as he. Nature had to him unwonted charms, and the relief of suffering and sorrow brought to him rewards, the highest and the richest ever tasted. And only as we partake of his spirit, do we enter into his joy, and share the legacy of his peace. "My peace I leave with you, my peace I give unto you."

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